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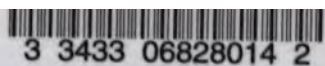
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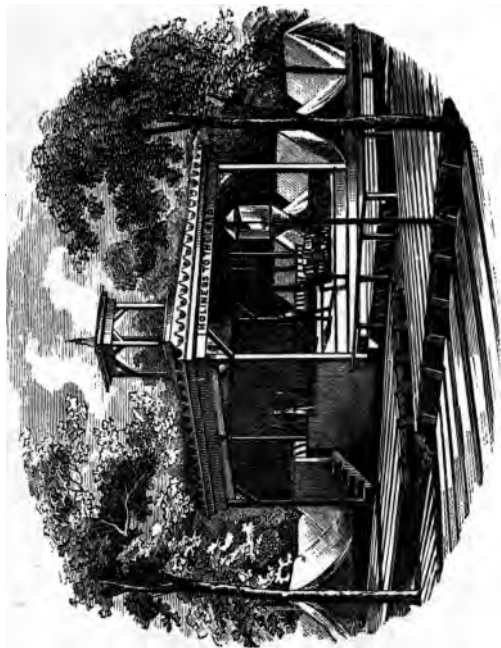
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PREACHERS' STAND AT ROUND LAKE.

FRATERNAL CAMP-MEETING SERMONS,

—
PREACHED BY MINISTERS OF THE VARIOUS
BRANCHES OF METHODISM

AT THE

ROUND LAKE CAMP-MEETING, NEW YORK,

JULY, 1874.

WITH AN ACCOUNT OF THE FRATERNAL MEETING.

Phonographically Reported by S. M. STILES and J. G. PATTERSON.

WITH AN INTRODUCTION BY BISHOP PECK.

NEW YORK:
NELSON & PHILLIPS.

CINCINNATI: HITCHCOCK & WALDEN.

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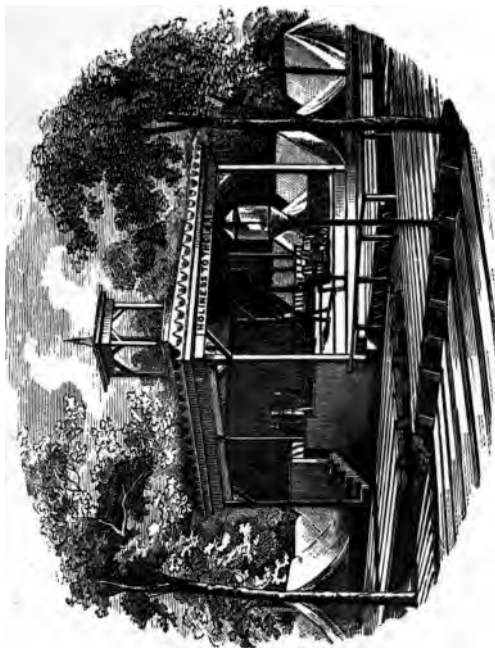
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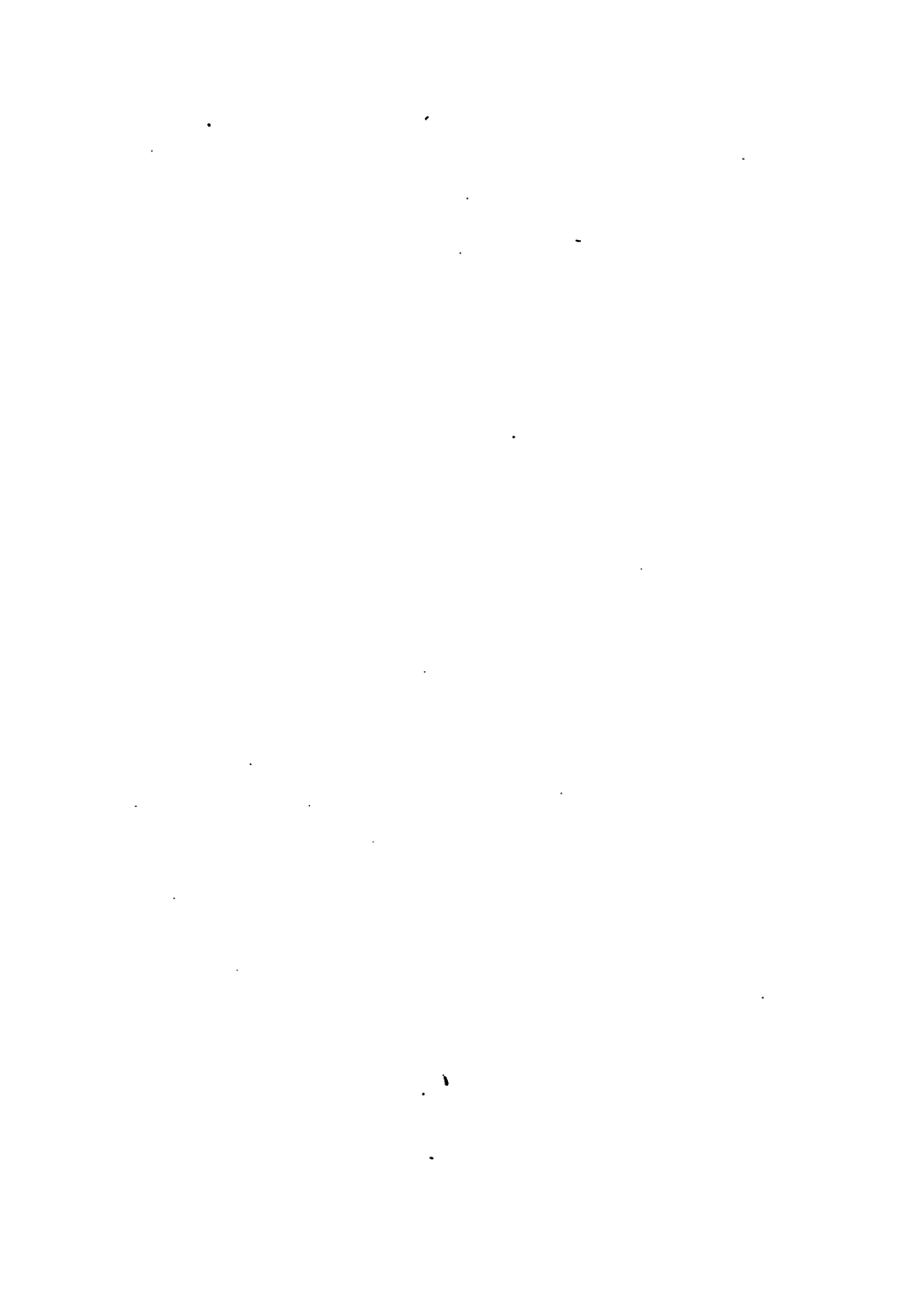
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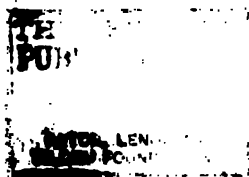
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SERMONS.

I.

Adaptedness of Christianity to Man's Spiritual Necessities.

BY REV. BISHOP JANES, D.D., LL.D.,
OF THE METHODIST EPISCOPAL CHURCH.

But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—1 CORINTHIANS 1, 30.

THE adaptedness of Christianity to the necessities of mankind, is a very strong proof of its supernatural origin, a very strong evidence of its divine character. An individual is taken suddenly and violently ill in the street. He is prostrate upon the ground, writhing and groaning in his agony. Persons are attracted to him, and gathered round him, sympathizing with him, suggesting and administering many things for his relief; but all is in vain. His pain and his peril increase. A stranger passing observes the gathering, draws near, sees the sufferer, examines his symptoms, and from his case takes and administers a specific medicine. Immediately he is relieved, and very soon restored to health and comfort; and they all cry out, "He is a doctor!" His ability to make a correct diagnosis of the case, and to prescribe the proper medicine, demonstrate his professional character. None but a physician could have done it.

Our federal head was tempted. In the exercise of his moral agency he yielded to the seduction. The law was broken; guilt was incurred; the poison of sin

spread instantly through his whole being; he was fatally diseased. Our race, descending from such a diseased and dying parentage, is a diseased and dying race. We are all of us sinful, and suffering, and dying. Can any one provide a relief? Can any one offer a restorative? It must be one who comprehends the whole case; who understands the cause, and the nature, and the extent, of the disaster. He must also have resources adequate not only to meet the exigencies of mankind, but also to satisfy the claim of offended government. Can man do it? Can he provide condonation for guilt, transformation for character, resurrection for the dead? Can man do it?

Men have been experimenting ever since the days of Cain, but have they succeeded? No, verily. The wisest and best, both in ancient and modern times, have utterly failed. Confucius, and Socrates, and Theodore Parker, were not even respectable empirics in this work of recovering fallen humanity.

It follows, then, that if there be a scheme; if there be a provision and an agency by which we can be saved from the dire consequences of sin, and by which we can be restored to that ideal manhood which was in the mind of God when he said, "Let us make man in our image and after our likeness," such a scheme, such a plan, such a provision, must come from God, because it can come from no one else. There is no other person or party that can even conceive, much less execute, a scheme that shall save sinful and perishing men.

We claim that in the Gospel God has given us such a scheme; he has provided for us a means of recovery and of restoration. This scheme is very comprehensively stated in the terms of our text—"Christ Jesus, who of God is made unto us wisdom, and righteous-

ness, and sanctification, and redemption." God is its author; Jesus Christ is its medium or agent; and wisdom, and righteousness, and sanctification, and redemption are its benefits.

Let me ask you to consider *the condition and estates of mankind*. I refer especially to their moral and religious estates. And in making this survey do not limit your examination to that best of society in Christendom—that most intelligent, and moral, and religious people among whom you have lived and circulated, merely. An examination can be made here to advantage; but let me ask you to look at the ignorant, and vicious, and degraded; the unthinking, the unregenerate, perishing masses in society. Go to our large cities, and go into the worst parts of those cities, where ignorance, and debasement, and misery exceed all our powers of description; go from these places to heathen lands, where superstition and idolatry reign, and where the people are literally sitting in the region and under the shadow of death.

Look at humanity in all its circumstances, and let me propose to you this question: What is the first great need of mankind? What is their first, most urgent necessity? I am sure you will all concur with me in this answer: It is light; it is information; it is knowledge—knowledge of God; knowledge of his law; knowledge of Jesus Christ; knowledge of heaven; knowledge of the way of salvation; knowledge of their duty as men, and of their interest, and of their obligations. This is the first great pressing want of our humanity.

We have evidence of this in these two facts with which we are familiar. What is the general practice of Christian parents in seeking the spiritual welfare of their children? What is the first religious act which

they perform to effect this result? Is it not instruction? How early and tenderly does the Christian parent teach his little one about his heavenly Father; about the blessed Jesus; about heaven; about prayer! O how soon are his mind and his heart filled with these lessons of piety from parental lips!

Take the other fact. When our missionaries go to heathen countries what is their first work? what is the first service which they render to the cause of evangelism in these benighted nations? Is it not instruction? Is it not their first effort to make the people acquainted with the true God, and with Jesus Christ the only Saviour? to make them acquainted with their own relations to God and to his law, and to his economy of mercy? and then to teach them more in detail lessons of heavenly wisdom? Is not this the practice? And is it not a constant effort of the Christian Church, both at home and abroad, to spread this religious knowledge? Is not this the office of the Sabbath-school, and of the pulpit, and of the religious press? Are we not all the while seeking to instruct mankind? And if this be so, must it not be because there is a religious instinct; because there is a religious conviction that makes the whole Christian Church thus united in this course of action? Does not this prove the position that we have assumed, that our first great religious want is light from heaven; knowledge, true knowledge; the knowledge that pertains to our salvation, to our well-being, to our duty, to our obligations?

We claim that the Gospel provides this light; it gives us this knowledge. Hence Jesus Christ is made unto us "wisdom." This is evidently the application of the term as it is here used—knowledge, light, instruction, information,

Jesus Christ gives us light or knowledge, in part, by furnishing to us the holy Scriptures.

Brethren, the Bible is the gift of the Lord Jesus Christ. But for his mediation we should never have received it. It is the New Testament in his blood. And in these holy Scriptures we have revealed to us clearly, fully, the one living and true God; his moral as well as his natural attributes; all that we need to know concerning him to enable us to work out our salvation and regain his favor. These Scriptures are able to make us wise unto salvation.

In addition to this we have the institutions of the Church. We have the lives of good people. We have the activities and instrumentalities of Christian believers. Jesus Christ said of the Church, "Ye are the light of the world."

We have, also, through the mediation of the Lord Jesus Christ, the teachings of the Holy Spirit; his Divine illumination, his assistance enabling us to apprehend and understand the written word. He shines into our understandings and irradiates our minds; he gives us spiritual perception, and he reveals to us the things of God.

Now in these teachings of the holy Bible, in the instrumentalities, the light which the Christian Church by her examples and her institutions affords, and by the illumination of the Divine Spirit, we have that wisdom which we need in order to secure to us the ability and the opportunity of working out our salvation, and of obtaining the favor and the fruition of God.

Jesus Christ is made unto us wisdom, light, knowledge, instruction—all the teaching, all the illumination which we can require to enable us to understand correctly, and even savingly, our duty and our interest.

Light, in its first revealings, does not always bring comfort and hope. A vessel has been sailing upon the ocean for many days without seeing the light of the sun, or even the glimmering of the stars. The officers are uncertain as to their position. In the storm and in the darkness of the night they are wrecked upon some coast, they know not what. They wait with anxiety for the coming of the morning, and when the sun dissipates the shadows of the night and the mists of the dawning, they perceive, to their dismay, that they are upon a desolate island; that they have no means whatever by which they can return to their haven and home. If they are saved—if relief is ever felt—it must be by the kindness and agency of some other party. And when, by the light of Divine truth and the illumination of God's Spirit, we see our moral condition, our true state, it is not a comforting one; it is not a cheering or hopeful one; for we discover ourselves to be sinners—lost sinners—perishing and helpless; in as abject helplessness as those wrecked men to whom we have referred; as absolutely helpless as was that poor man upon the rock just above the falls of Niagara a few days ago. Certainly he saw and felt that if he ever regained the shore and the home of his love, it must be through some agency other than his own. And when we discover our sinfulness and our helplessness, and our need of some interposition for our recovery and relief, how earnestly—O how anxiously—do we inquire where help may be found—who can show us any good! And in this time of self-despair and self-renunciation the Bible comes to us with this declaration, that Jesus Christ is made unto us "righteousness." What glad tidings are in that word! How much of hope is in that utterance of holy Scripture—"made unto us" guilty men, "righteousness!"

Righteousness is a conformity to laws to which we are amenable, to authorities to which we are subject. If we fully observe the laws of the State and of the country, then there is no unrighteousness in us in relation to those laws. And if we could perfectly observe the law of God, there would be no unrighteousness in us in respect to his law. It is because we have transgressed those laws that we are unrighteous—are in guilt, and condemnation, and helplessness.

Being thus under condemnation, and unable to atone for our own sins, Jesus Christ so loved us that he gave himself a ransom for us, and by his incarnation—being made under the law, taking our humanity into connection with his Divinity—he rendered a perfect obedience to that law, and thus illustrated to the universe the fact that the law which Adam broke was holy, just, and good; one that he could have kept, and was therefore criminal for not keeping. Having thus honored the law, Christ submitted himself to its penalties in our stead and in our behalf; and by his vicarious suffering, and by his shed blood, he became the propitiation for our sins, and not for ours only, but also for the sins of the whole world; and having suffered, the just for the unjust, he has made it possible for God to be just and yet justify the sinner who believes in him. In this atonement for sin Jesus Christ has wrought out a righteousness for us; he has made it possible for us, through his merit, to obtain the remission of our sins.

If this were the extent of the atonement, it would leave us still unrighteous in character, unconformed to the law in our motives and spirit. It was, therefore, necessary that, in connection with the forgiveness of our sins, there should be provided for us "the washing of regeneration and the renewing of the Holy Ghost;"

so that Jesus Christ might work a real righteousness within us.

If the provision were to stop here it would still fail of meeting the whole case, because we are accountable to our Maker and our God, and our conduct subsequent to this great exercise of mercy toward us, by which our sins are canceled and by which our souls are renewed, must be in conformity with the principles and spirit of His law; and of ourselves we are unable to meet its claims: we consequently need the constant help of our Divine Lord and of the Divine Spirit.

And even with these helps we are not able so fully to meet the claims of this law that we do not need constantly, in all our lives, to depend upon the atonement of Calvary and the mediation of our Divine Redeemer. Yet it is by the evidence of our conduct that we are to be condemned or justified in the day of judgment. To those on the right hand, in that day, Jesus will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and in prison, and ye came unto me."

To those on the left hand he will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."

What more clear and distinct statement can be made than this which we have quoted, to prove that in the day of judgment our destiny will be determined, not by

our belief merely, but by the evidence our deeds will furnish : and that the reward will not be on the ground of our personal merit, but of the Saviour's grace.

This is the righteousness which is provided for us in Jesus Christ—the remission of our sins in virtue of his atonement, by faith in his merit ; the regeneration of our hearts by the Divine power ; and a life conformed to the requirements of his word by the mediation of Christ and the help of the Holy Spirit.

When we are thus justified by faith—when we are thus accounted righteous, because of our interest in the atonement and work of our Lord Jesus Christ, and are renewed in righteousness by the Holy Spirit—we perceive, from the light and influence that rest upon us, that we have still further spiritual needs. It is true, we are the children of God. It is true, our names are in the book of life. It is true, that, being children, we are heirs of God, and joint heirs with Jesus Christ. But we still have spiritual lack. We have not secured all our interests. This very justification has created new necessities, has made new demands, has placed us in an experience and position which call for spiritual blessings that had not been contemplated before. The regenerate man hates sin ; he abhors evil ; and when he finds it in his heart he is afflicted ; it torments him ; it distresses him : and if he is only in a justified state, as we have described, he does find it in his heart. It is possible there may be exceptions ; but, as the rule, he does find it in his heart : he finds pride and anger, at times, under provocation ; motives, desires, thoughts, that he understands are not in harmony with the requirement of God's law, that are not acceptable in the Divine sight, that are sinful ; and he hates them, he abhors them ; he hates even vain thoughts. O how he

desires to be saved from them! He cannot rejoice in the Lord alway till he is saved from them; he cannot be satisfied until they are removed. They will be the plague of his life if he be not delivered from them. This is not because he has backslidden since he was converted. The backslider does not have these feelings; *he* becomes indifferent, formal. It is only because the Spirit of God rests upon this believer, enlightening his mind, moving his heart, and stirring his affections, that he has this experience.

To the regenerate man there is nothing so lovely, there is nothing so winning, there is nothing so precious as goodness, as holiness. O how he admires it in God! O how he admires it in the angels! And how he admires it whenever he sees it in his fellow-Christian! How attractive it is! how winning! How it captivates his heart! how it excites his desire! how it inspires his aspiration to be holy! how he hungers and thirsts after righteousness in its fullest fruition! How his heart pants after God! how his very nature cries out for the fullness of the blessing of the Gospel of Christ. He cannot be satisfied until he realizes it, any more than a famishing man can be satisfied without food and drink. It is a hunger and thirst; it is the hunger of the soul, the thirst of the spirit. It cannot be satisfied without a realization of the good it craves. It is a new need created by his conversion, and he must have it satisfied or he cannot be at perfect peace. His heart, his soul, cries out for the nature and image of God! His soul is continually saying,

“Ah, who that loves can love enough!”

His grateful appreciation of God's great love to him, his conception of the claims of Infinite Perfection to

his adoration and devout homage, and absolute devotion of all his being intensify his desire for power to love God with all his heart, and with all his soul, and with all his mind, and with all his strength.

"Eager for thee I ask and pant,
So strong the principle divine
Carries me out with sweet constraint,
Till all my hallow'd soul is thine;
Plunged in the Godhead's deepest sea,
And lost in thy immensity."

He also covets earnestly the power to serve God; to glorify him in his body and spirit, which are his. The language of his heart is

"If so poor a worm as I
May to thy great glory live,
All my actions sanctify,
All my words and thoughts receive;
Claim me for thy service, claim
All I have and all I am."

Can we realize this full salvation? Is it attainable here and now? Can we be made perfect in love? May we be "strengthened with all might according to his glorious power?" May we be strong in the Lord and the power of his might? Yes, for "he is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end! Amen!

An inspired man prayed for a clean heart. And pride, and anger, and jealousy, and envy are not clean things; they are very filthy things; they are corrupt and corrupting; and the man who has a clean heart is saved from them. The Saviour said, "Blessed are the pure in heart."

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And purity of heart certainly implies a deliverance from all these sordid, and selfish, and unholy, affections and principles, and motives and feelings. We are saved from them all, if we are pure in heart. And then we have this further most assuring statement: "The blood of Jesus Christ his son cleanseth us from all sin."

How is this richer experience to be obtained—this fullness of salvation to be realized?

It is not far from every one thus exercised about it. All such deplore the imperfectness of their religious experience and character. They are abased and humbled because of the remaining sinfulness of their hearts. They deeply regret not having sooner sought the sanctification of the Spirit. They are contrite before God. In this penitent spirit they must come to God, and, in the name of their Divine Mediator, ask him to fulfill in them "all the good pleasure of his goodness, and the work of faith with power." The Holy Spirit helping, this prayer may be offered in faith, and when so presented it is answered, the sanctification of the Spirit is imparted, the might of the Spirit is given, and the penitent and believing seeker is invested with purity and power, with every virtue and every grace of the Divine Spirit, and the peace of God that passeth all understanding.

When we are thus brought to bear the image of the heavenly, and to partake the Divine nature—when we rejoice that we are saved from all sin, and that we are "made meet for the inheritance of the saints in light,"—is there still any thing further needed? have we still any more wants? are we yet dependent upon the Lord Jesus Christ? Yes, brethren, we still need him as our Redeemer. To redeem is to deliver from some obligation, or embarrassment, or danger or necessity, from

which a person is unable to deliver himself. Have we such embarrassments, such obligations, when we thus rejoice in the full salvation of our Lord Jesus Christ? Let me ask, Where are we? Have we got out of the wilderness? Have we crossed over Jordan? Are we in heaven? Let me ask, Have we fought the good fight and finished our course, or are we still in the field, and still facing our foes, and still subject to conflicts and trials? Have we our independent roots in the heavenly soil, so that we can live and grow independently by ourselves? or are we still branches of the vine, and needing its Divine support?

Brethren, we are still in probation; we are still on trial; we are still encompassed with infirmities; we are still subject to temptations; we still have to contend with the buffetings of Satan, with the subtle devices of the powers of darkness; we still have to fight this good fight, and to be faithful unto death, if we would attain to eternal life. Present blessings and past mercies do not meet the coming exigences of our history between this and the grave.

We are subject to affliction, to disappointments, to adversity, to sickness and to pain; and in these trials, sometimes severe—for God has chosen his people in the furnace of affliction—in these adversities, sometimes so great as to overwhelm mere human strength, we need the presence, and power, and comfort of the Lord Jesus Christ—the light of his countenance and the help of his Spirit—to enable us to stand in the time of these trials, and have our peace as a river, and our joy to abound.

We have many duties to perform. We are not living to ourselves nor for ourselves; we are living to the Lord Jesus Christ, and we are living for his glory and for

the interests of humanity, if we are under proper motives. If we have the right spirit, we are sympathizing with our race in all its conditions, and necessities, and wants; we are anxious to secure the welfare of our fellow-men, so far as in us lies, and we desire to honor God by aiding in the furtherance of his cause and kingdom in the earth.

“Who is sufficient for these things?” Who of himself is competent to work these great spiritual works of our Divine Master? None of us; not those who are the most richly endowed with grace; but, through Christ strengthening us, we can do all things, meet all our obligations to our own souls, all our obligations to our family, all our obligations to our fellow-men, all our obligations to our Maker and God. We can stand in the Lord our righteousness upheld by his power, cheered by his presence, amid all the scenes and circumstances that remain to us in this probationary life; but unsustained by him we fall, O, how soon! We need his interposition, his intercession, his gracious help, all through this probationary life.

And how about the dying hour? Can any of us, in our own strength, meet the king of terrors unappalled? without fear? With the Captain of our salvation with us, with Jesus Christ, who has triumphed over death and over the grave, and who has become the resurrection and the life—with his presence, with the light of his Spirit, with the inspiration of his power—we can meet death, and not do it merely with calmness, and composure, and resignation, but do it with joy and gladness, accounting it a great gain to die; to depart and be with Jesus, to be far better. Our bodies must lie in the grave; this dust must return to dust. But is it to perish? is that the end of it? have we no

Redeemer who can bring us up from the grave, who can restore our persons, who can give immortality and perfectness to our bodies, as well as to our spirits? Yes, "the time is coming when all that are in their graves shall hear the voice of the Son of God and shall come forth!"

"Though an angel's arm can't snatch us from the grave,
Millions of angels can't confine us there."

We shall come up from our dusty beds restored to the perfectness of our being and to all the felicity of which we are capable. Jesus Christ will "save to the uttermost," soul and body, both in time and eternity. He will recover for us all that we have lost by sin, if we come to him for all he has purchased for us by his sufferings and death. He is made unto us "wisdom, and righteousness, and sanctification, and redemption"—all that we need for this world and for the world to come. In him is "salvation, happiness, and heaven."

And we have met here on this camp ground, that we may tell this wondrous story, that we may talk about this great salvation, that we may express our gratitude, that we may send up our halleluias to Heaven that we have been made partakers of this glorious grace, and to invite, and entreat, and persuade those who have not been made partakers of this spiritual life to come and taste that the Lord is good. This is our work here, and I hope we shall engage in no other work on this camp-ground than that of winning souls to Christ, edifying believers, and seeking the spiritual strength which we need to enable us to contend in the future, as in the past, until we shall be able to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous

judge, shall give me at that day ; and not to me only," —Paul could not be selfish in that expression of praise and triumph—"and 'not to me only, but to all them also that love his appearing;" no matter what country they are from ; no matter to what Church they belong ; no matter what name they bear ; if they love the Lord Jesus Christ, and love his appearing, there is a crown of glory provided for them.

We repeat, this is our work here. If any of us have come for any other purpose I hope we shall change the object for which we came, and that every one will enter most heartily into the purpose and spirit of this meeting, and allow nothing to divert his attention or to occupy his time but this one work of saving souls for whom Jesus died.

And I am satisfied that if we thus meet our obligations, and come up to our privileges, God will pour us out a blessing that there shall not be room to receive it. This whole camp-meeting will be hallowed by his presence and power, and by the wondrous work of his grace, which will be manifested among us. And not only here and now shall we rejoice, but in the day of eternity we shall give thanks for this great religious opportunity.

O, that the baptism of the Holy Ghost may descend upon us now, and abide upon us evermore ! Amen.

II.

The Presence and Work of the Holy Spirit.

BY REV. LEROY M. LEE, D.D.,

OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.—JOHN xvi, 7-15.

THERE IS ONE GOD! In the unity of the Godhead there are three persons: the Father, the Son, and the Holy Ghost—and these three are one: one in substance, and equal in wisdom, power, glory, and eternity. I preach to-day a TRINITY; not because I understand it, or think I can explain it, but because I believe in it: and I cannot see how any one, taking the Scriptures for his guide and authority, can believe otherwise than that there is one God, and three persons in the Godhead. If we take the Scriptures, we must believe that there is something distinctive and divine in what they teach with respect to the Father, the Son, and the Holy Spirit. We cannot stop short of a Trinity; we cannot possibly go beyond it. God, in the person of the Father; God, in the person of the Son; God, in the person of the Spirit—the Holy Spirit—each, the whole, are distinctively revealed to us in the sacred writings.

In the Old Testament period of revelation, very little is said distinctively of the person of Jesus Christ, and still less of the person of the Holy Ghost; and yet there is occasional mention of, and reference to, each. And there is something in the passages of Scripture I but just read (referring to the Scripture lesson read—paragraphs from Exodus xix, Matthew iii, Acts ii) that is distinctive of Trinity. There is no natural or necessary connection between these facts; there is an interval of centuries between the first and the second, as to their occurrence, and the third follows the second after the lapse of only a few years. I hold it—I think I am authorized to believe it—that each one of these ceremonies, distinct, independent, and grand as each is, and culminating in glory and power until the Pentecost, describes the inauguration of the Father, the inauguration of the Son, and the inauguration of the Holy Ghost, each in his distinct, and, I may almost say, independent, part in the great work of human redemption.

There is an expression in the text itself, my brethren, that is distinctive and descriptive. It affirms a fact that we may well make the basis or starting-point of our inquiries on this subject, and that fact is this: That no two persons of the eternal Trinity are occupied, at the same time, distinctively and supremely on the earth in the work of human redemption. "It is expedient for you," said Christ, "that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." It was not meet, taking even a human view of it—it was not so considered by Christ himself—it was not meet that the eternal Spirit should appear on earth in his personality, and with all the glory of his coming administration, while the Son, the second person of the Trinity, was in his

humiliation and in his sorrow on earth. The Son must finish his work before the Spirit could come.

There is another expression in the same Gospel of John that bears directly upon the same point. After Christ had announced in the temple, "If any man thirst, let him come unto me, and drink," it is immediately added, "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." That affirms the same fact, that the glorification of Jesus Christ must occur before the manifestation of the Spirit; and, unless I misjudge another expression of our Lord Jesus Christ, there is a passage of Scripture that makes the same discrimination and distinction between himself and the Father that he indicates between himself and the Holy Ghost as to the personal administration of the kingdom of God on the earth. It is a simple expression, and as short as simple; but there lies embodied in it the very same truth that is enunciated in the text by Christ as between himself, his departure, and the coming of the Spirit. He says, "My Father worketh hitherto, and I work." "My Father worketh hitherto." He has occupied the whole field in prosecuting the great object of redemption hitherto—back from me. I take it now. "I work." I have entered upon my part of the plan. I must consummate it; and then the Spirit comes, and he shall remain in charge of it until the close.

I think, my brethren, that it is this same idea that Paul expresses when he speaks of what he distinctively calls the "ministration of the Spirit;" contrasting it with the law, and all the glory that was on the mount at the giving of that law. The law, he says, worketh death; but the ministration of the Spirit is a ministra-

tion of righteousness and life. And however great was the glory of the law, the glory of the ministration of the Spirit excelleth it in glory.

I do not elaborate these points, my brethren; I but employ them to introduce the topic that is to form the burden of this discourse to-day; and I beg your prayers that the unction of the Spirit, whose glory I teach to-day, may rest upon me and upon you.

I condense the whole text into one simple proposition; and all that I have said hitherto has been preliminary to it, and that is this: That *since the ascension and glorification of Jesus Christ, all of the earthly affairs of the kingdom of God are under the supervision and control of the eternal Spirit.*

Christ had to be glorified before the Spirit could come, or would come; and his distinctive work is defined before his coming—and the whole of it is in one simple expression of the text, to “glorify” Jesus Christ. This general proposition I may express more simply, that *we are now under the peculiar dispensation of the Holy Ghost*; that he is not only prominent, but pre-eminent in it.

There are two arguments in proof of this. The first is, that it is the office and work of the Holy Ghost to prepare the world for the reception of Jesus Christ. “He shall convince the world of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.”

A second argument is, the fact found all through the remnant of the text, that when he has prepared the world for the reception of Christ—and I speak not of the world in the totality of its population, but in the individuality of its person—when he has prepared many

a one for the reception of Jesus Christ, he conveys Christ to that one, or the many, with all the riches of his grace, and all the fullness of his love. That is the work of the eternal Spirit. "He shall convince the world of sin"—not of its sins, but its grand master-sin—that sin which destroys, and kills, and damns—the sin of not believing in Jesus Christ; and a graver sin can no man commit than that, nor a grosser. He stands before men as the embodiment of the eternal love of the eternal Trinity—the expression and development of the richest, most complete, and most glorious manifestation of the love of God to a sinning race: and not to believe on Jesus Christ is to repudiate God: it is to reject his love; and, had I the time—were I to make a personal appeal to my hearers—even the Christian part of my hearers—they would all agree with me in the fact that it is that sin which is the hardest to overcome and the most difficult to destroy. That sin fights us up to the very moment that we accept Jesus Christ, and are saved by him.

However the Gospel proclaims to us the fact that Jesus Christ died for all men, and however we credit that fact, it is the hardest truth in our religious experience, after all, to believe that he died for me—*for me*; to isolate ourselves from all others; to break every band and bond that binds us to our fellow-men, and stand before the throne and the Judge, solitary, by ourselves, alone with Jesus. How hard! and yet never a soul is saved until that faith is realized! The lack of it is the sin of the world. There is an actual enmity to Jesus Christ in every human heart, and the work of the Spirit, his whole operation, is to break down that enmity, to destroy the carnal mind, to bring it to the perception and realization of the love of God in Christ Jesus our Lord.

"He shall convince the world of sin." For that he labors; for that he plants; for that he builds—to guide the thought, to regulate passion, to control feeling, to overcome prejudice, to break down opposition, to bring the soul in its humiliation to the foot of the cross and show it Jesus crucified for me. He does that. Our translation says "reprove." That is not the right word in the right place. Reproof is as apt to exasperate as to do anything else. It is hard to reprove in love, and convey love through reproof; but to convince is to persuade, to argue, to forbear, to labor lovingly with, and that he does. Yes, blessed be the eternal Spirit! I do religiously believe, my brethren, that he lays the foundation of the kingdom of heaven in the heart of a little child often, and makes it strong, and rears its walls, and fills its room, and brings forth the cap-stone with shoutings of "grace, grace unto it," until even in the heart of a little child the temple of God is built, and its spires point upward to heaven. And he works there until, under his powerful influence, the very birds of Paradise come down into it and sing of heaven and of love.

You all know this working of the Spirit. I will not longer dwell there, but take the next thought of the text: "And when he is come, he will convince the world of righteousness, because I go to my Father." Do you understand that, my brother? There lies a grand truth in that thought. I think I have found it. The expression, if you take it as a whole, is singular. "He shall convince the world of righteousness," for the reason, "because I go to my Father." It is sometimes supposed that Christ meant to say the eternal Spirit would convince men of the need of righteousness. That may be, and is, no doubt, part of his work; but I

do not think this is what Christ meant here. He will convince a man of the imputation of Christ's righteousness to him. I do not believe that. I think this is the idea—I can bring it out if I cannot express it in a sentence—Jesus Christ was the most maligned and reviled of men. Wit then, as now, polished itself with jesting at his name. Men now, as then, wag their heads at the thought of Christ, and every one who has read the sacred history knows that the whole life of Christ was drawn with the graphic pen of inspiration at a solitary stroke, when it said, "He is despised and rejected of men; a man of sorrows, and acquainted with grief." And besides all this, he ascended the cross with the malediction of men resting on him as infamous. He died, as men said, for guilt, as unworthy of life, as worthy only of death. The world's frown, and the world's hate, and the world's curses, rested on Jesus Christ when he ascended the cross. Christ says here, that it shall be the office and work of the eternal Spirit to convince the world that it made a grand mistake when it disliked Jesus Christ; that it fell into a gross and most grievous error when it said that he was a sinner. And will not the experience of every Christian man and woman who hears me to-day attest the fact, that this is the grand and grandest work the Holy Spirit does in the human heart, when it convinces that heart of the righteousness of Christ? "I go to my Father," said Christ. I do not vindicate myself. "Ye will see me no more." Ye, my disciples, look on my face in life for the last time. When I ascend the cross I go down to the grave, I pass through it, I come back to life. "Yet a little while," he says, "and ye shall not see me; and again a little while and ye shall see me. . . . The world shall rejoice, and ye shall be sorrowful." I put not up a soli-

tary plea against the world's judgment. I leave all that to the work of the eternal Spirit. When he comes he will sustain my claim to righteousness, and integrity, and sinlessness. He will satisfy the world of its false judgment. I go to my Father and I leave all to him.

And he does it. He did it in your hearts, my brethren, and he did it in mine; and there is not a Christian heart on the earth, that, when he thinks of Christ, and speaks of Christ, does not believe that he is "the fairest among ten thousand, and altogether lovely." My own reverence for the blessed Saviour is such, that I do not believe there was ever any thing awkward, or deformed, or ugly, or ill-mannered, anywhere in the developments of his person and character. I do not think a true Christian could believe such a thing of Jesus Christ. He has had too good a teacher; he has had too wise an instructor. The Holy Spirit photographs upon every regenerated heart a full-length likeness of the Lord Jesus Christ, and hangs it up in the secret chamber of his soul for him to gaze upon, and see and feel that it is not the dead Jesus, but the living Christ that is in him.

"I go to my Father, and ye see me no more." And what if we do not? We have him "formed within us the hope of glory;" and Paul had the whole idea—if I may be allowed to use such an expression in regard to Paul—when he said that the Gospel does not bring to us a distant Saviour. No, it is no business of ours to be asking, "Who shall ascend into heaven? that is, to bring Christ down from above; or, Who shall descend into the deep? that is, to bring up Christ again from the dead." It is no such doctrine. It is the living Christ, an ever-living Saviour, thank God! a present Saviour, always alive and nigh at hand; and

the great work of the Spirit is to impress upon the heart that righteousness of Christ, the purity, the spotlessness, the perfect holiness of his nature, and character, and life. He does that effectually; and in this is one of the strongest evidences of the power of our religion—that it so transforms the mind and feelings, the thoughts and affections, that we change from hating to loving.

There is another work the Spirit does: "He shall *convince* the world of judgment, because the prince of this world is judged." I am a perfect stranger to you, my brethren; I do not exactly know how you will take the thoughts I give you upon this passage of Scripture; but they are mine—the best I have got; but I must say, in addition, that I am alone in the theological world, so far as I know, upon this subject. All the writers of every kind that I have examined for these thirty years upon this subject, tell me that when Jesus Christ said, "He shall convince the world of judgment, because the prince of this world is judged," he meant the devil. They say the devil is the prince of this world, and that Christ meant that when he said these words. I do not believe a word of it—not a word. If I am alone in the theological world, I am content to stand alone. Now, there are three passages in the New Testament in which the term "prince of this world" is used. One of them, "The prince of this world cometh, and hath nothing in me," seems to refer directly to the devil. I would not controvert that question very long: but take the other, "Now is the judgment of this world: now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto me." Now, all the argument and sense I have go to this point, that the "casting out" and "lifting up," are spoken of the Saviour. But the one of whom Jesus Christ was speak-

ing there is cast out, and he is cast out from the world to this hour. "And I, if I be lifted up." "Now is the judgment of this world." It is the world sitting in judgment upon Jesus Christ. "Now shall the prince of this world be cast out." The prince, then, in this sense, was cast out when Christ was rejected and crucified. "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."

But if you come to the direct consideration of the idea as it is in the text: "When he is come, he shall convince the world of judgment, because the prince of this world is judged"—if you will examine the logic of this whole passage, and the very grammar of Christ's language along with it—you cannot get the devil into that passage without force. It requires machine-power to get the devil into that passage. There are but two subjects spoken of by Jesus Christ, and they are himself and the Spirit—what the eternal Spirit would do when he came. He says, first: "He shall convince the world of sin," because the world believes not on me; "he shall convince the world of righteousness, because I go to my Father, and ye see me no more;" "he shall convince the world of judgment, because"—the devil (does it suit, brethren? does it fit in there?)—"he shall convince the world of judgment because" the devil is judged (!) Now, in a broad and general sense, the death of Jesus Christ upon the cross was the condemnation of the devil and sin, and the institution of the Gospel was the opening process by which the devil and all his works were to be defeated and destroyed. But that is not the sense here; for along the whole passage runs the same thought with regard to Christ: "He shall convince the world of judgment, because the prince of this world is judged."

The pronouns "I" and "me" in the passages quoted are the equivalent of "the prince of this world" in this, and then all along through the balance: "and when he is come he will guide you into all truth;" he will not "speak of himself;" "he will glorify me;" "he will take of mine, and show it unto you." "All that the Father hath is mine; therefore said I, he shall take of mine and show it unto you." In all these passages he is simply and solely showing what the eternal Spirit would do when he came with respect to Christ.

And then there is another argument, if you put the devil in that text. Here it is: the Holy Spirit convinces men of judgment, because some time hence the devil is to be judged! Men were sitting on the judgment with regard to Christ then. He was arraigned, and tried, and condemned. The world there judged him guilty, and sentenced him to death, and we approved that judgment; you and I did; and how, my brethren? We did it in our actions; we did it in our disregard of Christ; we did it in our love of the world, in the pleasure we found in sin, and in all the relations and associations of life. We joined in with others and judged Christ; sinners judge him to-day; they judge him unworthy of their friendship, their association, their trust or love.

Now the strong appeal that the Spirit makes to the conscience—I speak of judgment—is, that we judged Christ; and the argument, it seems to me, or the point that the Saviour had in view, is this: The world sits in judgment on me. In the first place, it has refused to believe on me, and will not believe on me, and the Spirit must convince them that unbelief is wrong. The world condemns me, and says I am guilty—a sinner, and worthy of death. The Spirit convinces the world of the righteous-

ness of my character, of my spotless purity and holiness. The world judges me, and the Spirit will convince the world that in turn it will have to be judged, that those who arraigned and tried Christ will have to stand in judgment before him. And there is an argument that the Holy Spirit uses. We know very well, my brethren, that the law of conscience in the mind of a Christian is, that he must please Jesus, or that Jesus must be displeased with him; that if he is not living up to the law of Christ, and feeling after Christ, and trying to his utmost to glorify Christ, Christ will sit in judgment on him; and we measure moral questions by the relation of those questions to Christ. We form our opinions of things by our beliefs of what Christ thinks of the things; and he will convince the world of judgment then, because Christ is judged.

O! look on Christ! There he stands in the judgment hall, calm, quiet, unruffled in feeling, undisturbed by fear; and if we could have looked in on his soul as he stood at that judgment, I have no doubt we would have seen it as tranquil as the sea of glass before the throne of God; but he was judged, condemned, and crucified; and the world has to be convinced that that judgment was false and unjust; that when they say, condemned the "prince of this world," it is but the equivalent of what Paul says in another expression, "They crucified the Lord of glory." The texts are the equivalents of each other. Because the devil is called prince, it does not follow that Christ is not called prince. He is. He is prince, prince! Yes, of life, my brother!—the highest and best and most glorious of all designations given to Jesus Christ, "Prince of peace!" "prince of the kings of the earth! "Prince of life!"

Now by all these processes the Holy Spirit is always

striving to convince the world; to bring it back to its senses; to bring it back to truth and fealty to God, and to bring it, through the cross, to heaven. He is always working in this way. How various! Why, the monitions of the eternal Spirit, my brethren, comprise the whole wealth of God. "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."

Now, by this process the eternal Spirit is always working for Christ; to set Christ right before the world, to bring the world to a right apprehension of Jesus Christ, and the heart to a right appreciation of his character, and love, and works. The development may sometimes be seen in the fall of a tear; it may be heard in the breath of a sigh; but he is always at work, every hour, from earliest childhood until gray hairs are on the head, and watches, and waits, and works, here a little and there a little, seeking by various means to lift the heart up out of the darkness into the sunlight of God's truth.

But I must not dwell longer here. I will hasten on, as fast as I may. I come to the second point in the work of the eternal Spirit. I first said it was to prepare the world for the reception of Jesus Christ; and now, the second is, when he has so prepared the heart of any one, or a multitude of hearts, he conveys Christ to them. He said to his disciples that he had a great deal to say to them, but he had not time then. There was but a short interval between that conversation and the cross, but he said, "When he, the Spirit of truth, is come, he will guide you into all truth." Now, he had some revelations, doubtless, that he brought directly to the apostles—some of these things that were intended especially for them in their work, of which Christ did

not then speak—unquestionably the Holy Spirit brought these to them after that, and they were wise to discern all the things that God required of them. But then he brings it back to ourselves, “When he is come, he will guide you into all truth.” And here, my brethren, lies one of the strongest expressions of the whole, and one of the strongest, too, it seems to me, in the Bible: “He shall not speak of himself.” And he does not. He did not speak of himself to you, my brother. “He shall glorify me,” says Christ. That is the object. He tells us of Christ; talks with us about Christ; he opens the mind to receive Christ; and when he has conveyed Christ to a sinner’s heart, he stands back, if I may so express it, and finds the heaven of his own life in the joy of a regenerated soul.

But it becomes us to dwell, for a moment, on that expression, “He shall not speak for himself.” My brethren, is that the reason you and I do not speak of him enough? May I speak for him to-day? May I speak a word? O, ye ministers of the Lord Jesus! how earnest you grow when you speak of the love of the Father—that amazing love! With what unction of personal joy and fervid eloquence do we quote and enlarge upon the text, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Jesus is the gift of his Father. How our hearts warm when we think of it! and then how they swell and glow! and the very soul becomes ravished when it thinks of the infinite love of Christ in giving himself!

“Come, then, expressive silence, muse his praise,”

is almost all we can say. But, ah! Christian man, Christian woman, Christian minister, he speaks of the

love of the eternal Spirit! O, with what rapture we think and talk of the love of the Father and of the Son; but, my brethren, the love of the Spirit is as intense and eternal as the love of either the Father or the Son. With all the grandeur that is in the love of God in giving his Son—with all the glory that belongs to Jesus Christ in giving himself for men—the glory had never appeared to you and me if the Spirit had not shown it unto us. He takes of the things of God—takes of the things of the Father and of the Son—and shows them unto us!

The love of the Spirit—how little is said of it! and I really think, my brethren, that, because of the fact asserted here by Christ—"he shall not speak of himself,"—his Church has learned almost to not say much about him. We think so much of Christ—and we cannot think too much of him—we cannot think too much of the love of the Father—we cannot think too much of the love of the Son—but, O! we should add to it the love of the Spirit—that, as the Father loves me, so the Spirit loves me; that as the Son loves me, so the Spirit loves me; and we should have that thought sometimes in our hearts when we are sad and depressed—"the Spirit loves me! I have grieved him!" Did you ever think of that word "grieved" in that connection? I know how the heart is troubled often, all along that pathway, when it thinks it has done something that offends the Father, or the Son, or the Spirit—the blessed Trinity—and we think that the blessed Spirit quits us. There is but one thing in creation, I think, that can be really grieved, and that is love. You cannot grieve anything else but love; and when you have grieved the Spirit, as you think, you have only grieved love! That has not been abated by the transaction that grieves it. That looks with deeper

tensity and earnestness and anxiety to recover and overcome what caused the grief. "Grieve not the Holy Spirit." O, grieved love! eternal love! For, mark you, he does not speak of himself; he only testifies of Christ; and he has accomplished all his work and desire when he has brought you to a living and loving Christ. "He shall glorify me," said Christ. He and the Father are alike interested in that, and the whole work of the Spirit has that in view—to glorify the Lord Jesus Christ; to glorify him in the faith, and veneration, and worship of the world, by adding new subjects to his kingdom; by bringing them to the conviction of sin and the faith unto salvation. All his efforts are to glorify Christ.

The monitions of the Spirit, my brethren, how vast are they! Can you measure them? "All things that the Father hath are mine: and he shall take of mine, and shall show it unto you."

I forbear further remark on that point. There are two points with which I wish to conclude. I do not know, my brethren, the religious opinion entertained among you, as much as I would like to know it. I hope I will find out more about it; but I have noticed, for these twenty years in my own country, the use of a term for which I have sometimes rebuked my young brethren in the pulpit, and of the laity also. I do not know whether it is much used here or not; it is wrong in my judgment, and I mean to preach against it; and I get at it by this question: Is the Holy Spirit an agent? [A voice—"Yes."] If you take the term agent in its primary meaning I will agree with you; but if you take it in its other meaning I will differ from you, and resist almost unto blood on this subject. The primary idea of agent is that of power; and he has power; but in the secondary and subordinate idea of agent—an

agency—I deny it. He is not the agent of the Father; he is not the agent of the Son; he is as original, and independent, and eternal, and as loving, as either the Father or the Son. He works with the same love to save the world. That is the ground I take, my brethren, with regard to the eternal Spirit. I can, for myself, have no religion that professes to be founded on the Bible that has not all that in it. It must have it. O! it is not the work of an agent, my sister, my brother, that molds your feelings and refines your nature, and softens your heart, and subdues your passions, and works in you “both to will and to do his good pleasure.” It is the simple, unoriginated love of the Father, and the Son, and the Holy Ghost, all developed through the work of the Holy Spirit. We agree on this subject, then, thank God! and if our religion had a great deal more of that in it, it would be a great deal better for us.

I sometimes hear in my land—and I rebuke it—earnest prayers that God would send the Holy Spirit down from heaven. I do not like that. What did Jesus say? “When he is come”—for a short time? No; but, “when he is come, he will abide with you forever.” When he came, he came to stay; he came to love the Church, and abide in the Church, and to fire the Church’s heart with the eternal love of God. O! when we ask God to send him down, sometimes he is already there. He was there before we were there—when we began to pray—and though our prayer went wrong, he was at the bottom of it all.

There is one thought I must bring out, and then I will quit; and that is, to give the view I have of what men talk a great deal about—the sin against the Holy Ghost. Christ said of the sin itself, “It hath never forgiveness.” It must be a terrible sin, but I do not

believe it is any one sin—this, that, or something else I think that my sermon cannot be closed, if you take it as a whole, without reaching to the point that there is a kind of sin that is forever unforgivable—that, in the nature of the thing, cannot find pardon. I will not say what it is; I will give you the idea. In the distinctive ideas of the Trinity which I have set forth here, I take this ground. I do not believe that under the dispensation of the Father it was possible for a man to commit an unforgivable sin against the Father, because, after the dispensation of the Father came the dispensation of the Son, and any sin committed against the Father, in this idea, must be remitted to the atonement of the Son. I do not believe it is within the range of possible things to commit an unforgivable sin against the Son. The Son distinctively denies its possibility for this reason—the atonement of Jesus Christ not only includes all sinners, but all sin : and you limit the atonement, if you say there is a sin against the Son of God that has no pardon. It must be as vast as sin itself. If he died for sin, that death must, in the very nature of things, be comprehensive of all sin and sinners ; and therefore Christ said, “Whosoever sinneth against the Son of man shall be forgiven;” but when he spoke of a sin against the Holy Ghost, in a general sense, (I am not defining any one sin as that sin,) in the very nature of things, that sin is unforgivable. It must, in the nature of things, be forever without pardon in its consequences. Now, on this point, all sin is sin against the Holy Ghost, as much as sin against God, because the Holy Ghost is God. All sin, I repeat it, as sin, and as sin against God, is sin against the Holy Ghost, as much as it is sin against the Son and the Father ; but Christ says, “Whosoever sinneth against” (I would not mis-

represent my idea, though I would not insist on it as the representation of Scripture, if I were to read it in this way,) "All sin against the administration of the Holy Ghost is irremissible."

Now there will come a time when the administration of the Spirit will end. It is obliged to end. The dispensation of the Father ceased: "My Father worketh hitherto." The dispensation of the Son on the earth ceased: "Unless I go away the Comforter will not come." The dispensation of the Spirit will cease sometime, somewhere. It may cease with you, my friend, to-day, for aught I know. God forbid that it should! But it may come to a termination to-day with some of my hearers. Now, sin against the Holy Ghost, in this sense of it, must forever remain irremissible, because there is nothing behind it. Do not you see there is nothing to come after it? When that ends, the dispensation of grace is finished, the last actor in the great work of human redemption has retired from the work, and "there remaineth no more sacrifice for sins," says the Apostle, (and the thought gives it tenfold terror,) "but a certain fearful looking for of judgment and fiery indignation." When that work ceases—when He leaves us—whether at the termination of his ministration or of your probation, sinner, or mine, there remaineth nothing beyond, nothing behind, nothing to look forward to, but "judgment and fiery indignation." It is that which the Apostle calls "wrath to come." O, sinner, will you take in that thought—"wrath to come!" always coming; wrath that never passeth, that is coming, coming; "wrath to come!" Through the endless cycles it is yet "wrath to come." Well might an inspired writer say, "He shall save you from the wrath of God and of the Lamb."

All has ceased! The Father worked: he projected

the plan; he gave his Son; and with him gave the promise of life to all. The Son came, lived, suffered, died, was buried, rose again, and, ascending into heaven, perpetuated redemption by his intercession. The Spirit came, the outgushing of infinite love, just as when, on the day of pentecost, he came. O! I have thought he was elastic to spring into his work! He came "like a rushing mighty wind;" as if he would sweep by the place and rush through creation with the joyous sound of salvation in Jesus Christ. They mistake the Scriptures who say that the day of pentecost was its own day, and the inspiration of that day was the *terminus* of the Spirit's work. I do not believe it. No, no! But, if we had more of the Spirit with us, every service would be a pentecost. Every house would be like the house of Cornelius, and every heart would be thrilled all the while with the love of God, the Saviour, and the Holy Ghost! That is all summed up by the Apostle in one expression. How sweet it is, how transforming! "The love of God shed abroad in our hearts by the Holy Ghost." That concludes the scene, my brethren! O that in you and in me it might be shed abroad copiously, more abundantly and powerfully than you or I have ever felt!

You are in the last days of human redemption, my brethren, in the very last days of it. They have not ceased with you, my sinning friend, whoever you are. "To-day, if ye will hear His voice, harden not your hearts!"

III.

The Glory of Christ in his Gospel Kingdom.

BY REV. ANSON GREEN, D.D.,

AN EX-PRESIDENT OF THE WESLEYAN CONNECTION, CANADA.

In the year that King Uziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.—ISAIAH vi, 1-7.

WHEN God has a great work for his creatures to perform he generally selects great agents for the performance of that work; and, in like manner, when he requires extraordinary duties from any of his servants he gives extraordinary grace for the discharge of those duties. This grace or strength, in ancient time, was given very much in visions and revelations from the Lord—visions well calculated to direct thought to the proper object, and to strengthen faith and courage in the discharge of required duties. Hence, when the Lord wished to redeem his ancient people from their bondage in Egypt he selected a man who had been trained up in the Egyptian court, and was well acquainted with the rules and science of government in that land; and he qualified him for that great work by the vision of the burning bush, in which he saw a Church on fire of persecution and yet not consumed. This

made such an impression on the mind of Moses that he hastened away to Egypt to rescue that Church from these devouring flames, and to lead them away to the land of promise. And, in like manner, when God wished to encourage his ancient people who were carried away captives to Babylon, and to convince them that he had not forgotten them in their captivity, he appeared to his servant Ezekiel, while he sat pensive and lonely upon the banks of the river Chebar, where he saw visions of God. There were living creatures; there were wheels, and wheels within wheels, very intricate and involved in their motion, and yet, strange to say, they went straight forward when they went. In this way God wished to impress the mind of his ancient people that, notwithstanding "clouds and darkness were round about his throne," and the administration of his government was very mysterious to them, in allowing their lands to be desolated, their temple to be burned, and themselves to be carried away captives to a heathen land, yet, in the judgment of the Divine Mind, the car of Divine Providence was moving straight forward to the accomplishment of the great purposes that God had in his mind concerning his people.

But, my brethren, when the Lord wished a suitable agent to open up the great mission of the Gospel to the Gentile world—a man with a firm, unyielding mind, with indomitable perseverance, sound and extensive in learning, and embracing the knowledge of the religions and the various institutions of his day—to obtain such an agent he went not to the fish-boats of Galilee, nor to the custom-houses of Judea, but directly to the royal college in Jerusalem, where he laid his hand upon a young man who had been brought up at the feet of Gamaliel, and he qualified him for his life-work by that remark-

able vision which he had on the way to Damascus, under the influence of which he was thrown to the earth, where he lay trembling and astonished, inquiring, "Lord, what wilt thou have me to do?" This vision made such an impression upon the mind of St. Paul that it seemed to support and invigorate him in the great work of sacrifice through all his future life, and on it he based his claim of apostleship in the Christian Church.

But, my brethren, when God required a prophet to predict the coming of his own Son into our world, and to set forth the circumstances connected with it, in language so clear and definite that in after ages it would appear like an historical record that had already taken place, he went not to the farmers of Tekoa, nor even to the sheep-cot of Jesse, but he went directly to the royal house of Judah; he laid his hand upon a member of the royal family, a nephew of the then reigning monarch—the good monarch mentioned in our text—and he qualified him for that distinguished course that he was to run in establishing his Church, and building up his people, and directing them to the coming Saviour, by this very wonderful vision that we have read before you as the language of our text.

If I have not misunderstood the dictation of the Holy Ghost in causing this vision to be written down by Isaiah, the great purpose of the Divine Being in this vision was, deeply and permanently to effect and impress the mind of young Isaiah with the glory of Christ in his Gospel kingdom.

Let this be our topic, then, for a few minutes this afternoon.

We shall endeavor to ascertain a few of those grand elements of the Divine glory exhibited to Isaiah in this

vision. And let us begin at the foundation. Let us call your attention, in the first place, *to the titles that our Messiah bears in this vision.* He is called "the King," "the Lord," "the Jehovah of Hosts." I say Jehovah; for, if you read our text with attention, you will perceive that the term "Lord," here, is printed in small capital letters. Our translators have adopted that method that the merely English reader, in reading the Bible, might understand, when he came to the term Lord printed in capital or small capital letters, that in the original it was Jehovah, one of the incommunicable and untransferable titles of the eternal God, signifying one that always was and always will be—"God over all, blessed for evermore. But in our text this title is applied to the Saviour, to our blessed Redeemer, to "the Lamb of God who taketh away the sins of the world." We infer from that that Jesus Christ, the Anointed, is absolutely, essentially, and eternally God.

If there be any one in this assembly who questions whether this vision refers to Christ or not, let me ask such an individual to read the twelfth chapter of the Gospel according to St. John, where the evangelist, quoting from this vision of Isaiah, applies it directly to Christ, and says, "These things said Esaias, when he saw His glory, and spake of Him." The glory that is revealed in this vision, then, is the glory of the Messiah; and when Isaiah spake of him as the Jehovah of hosts, he spoke of your Saviour. He has power on earth to pardon sin; "he is able to save to the uttermost;" because he is God, as well as man, and he comes to save by authority.

You would infer the same thing by the nature in which he is here presented to us. He is called the thrice holy Lord God of hosts. He is thus styled by

the angels that accompany him, by the seraphim that attend him, by Gabriel that is always with him, and who saw his humility, his sufferings, his life, and saw, in the future, his death, as well. "Holy, holy, holy, is the Lord God of hosts: the whole earth is full of his glory."

Need we an angel to inform us that Christ is a holy being? Look at his life. Mark well his acts. Consider him in all his dealings with his Church and with the world, and you will find that, as he was without any taint of original sin, so was he without any spot of actual transgression. "That holy thing," says the angel to Mary, "which shall be born of thee, shall be called the Son of God?" Did he make man? he made him holy and upright. Did he make a law? that law was just, perfect, and good. Did he establish a Church? it is a holy Church, and the persons who constitute that body are "a royal priesthood, a holy nation, a peculiar people," that they should offer unto God their oblations in righteousness.

But, my friends, let us pass on to consider, for a moment, the glory of Christ as exhibited in the seat that he occupies. Isaiah saw him sitting upon his throne, "high and lifted up, and his train filled the temple." But who can tell us how high was that throne? Christ has more thrones than one. There is his throne of government, and his throne of grace. There is his mercy-seat and his judgment-seat. If Isaiah saw him upon his throne of government, he saw him high and lifted up indeed; above all worlds, and above all beings. How shall we form any tolerable idea of the greatness and glory of our blessed Messiah when we, by faith, see him seated in the heavens, with all worlds at his command and all beings under his sway!

Take, if you please, a glance at these stellar regions.

You may innocently do it. Allow your mind, for a moment, to roam abroad over those fields of ether that lie between our own system and the fixed stars, and who can measure the depths of that space? It was the grand *desideratum* of the astronomers, for more than five thousand years, to measure the distance between us and one of those fixed stars; but that grand feat was not accomplished until 1837, when a German astronomer, by the name of Bessel, fancied that he had discovered the parallax of Sixty-one Signi, a small star off north in the Swan's Breast, and after three years of constant application, he was thoroughly convinced that he had measured the distance between us and the fixed stars, and he published it to the world. All astronomers indorsed his calculation and pronounced it correct. But what, fancy you, is the distance? I need not spread out the string of figures before you that represent that distance. We might not be able to understand nor to give to each figure its proper value, if we were to do so. Astronomers have taken another method of giving us something like a tolerable idea of that distance. They tell us, for instance, that light travels at the rate of twelve millions of miles a minute. Any school-boy, with that data, can tell you it would take a ray of light nearly eight minutes to come down to us from the sun. But, traveling at the same speed, how long would it take a ray of light to come down to us from one of the stars. Eight minutes? eight days? eight months? O yes, ten full years! and if you could fly away with the rapidity of light, and reach that planet, you would then be but in the vestibule, nay, upon the threshold, of the grand works of God; and far beyond you you would see worlds upon worlds arising with amazing pomp and glory. And then, to think that all

things were made by Christ! that without him was not any thing made that was made; that he governs all things; and upholds all things by the word of his power! With such thoughts in your mind, you cannot but ascribe glory to God and the Lamb, and also join in the declaration of Isaiah and of the heavenly hosts, who sang, "The whole earth is full of his glory."

But, my brethren, let us look at Christ upon his throne of grace—his mediatorial throne; for you may find it in the temple. Whether the temple alluded to here was the temple of the universe or the temple at Jerusalem, is not quite clear; but we rejoice to know that Christ dwells in his temple, and that he has his throne in his temple, and that you need not go up to heaven to bring him down, nor go down to the depth to bring him up. He has his throne here where his people are. Where sinners are to be converted—where souls are to be saved—there is Christ's throne; there is his mercy-seat; there we may come and wash away our sins, calling on the name of the Lord.

It has been said by one of our own divines, that the attitude in which the prophet saw the Messiah represents his dignity and authority. Be it so; whatever the Messiah does he does with authority; and if kings, sitting upon their thrones, can sit in state while all their subjects stand with reverence, or prostrate themselves before their monarch, how glorious is that Saviour that sits enthroned on his mercy-seat on this camp-ground, inviting us all to approach and to come "without money and without price," and to come "boldly" to that throne of heavenly grace, "that we may obtain mercy, and find grace to help in time of need." It is certainly the attitude of ease and security. The monarch sits quietly upon his throne when all is peaceable within and

all is quiet without; but let the tocsin of war be heard, let his own subjects within become uneasy and arise in their strength to hurl him from that throne, and how soon he leaves his seat! All is uncertainty, then, because he is a mere man like ourselves. Not so with Christ. If He sits upon his throne, he may look down with defiance upon earth and all her combinations; he may look down with defiance upon infidels, with all their influence arrayed against him; he may challenge the hosts of hell, for he is Lord over all. He has never moved from that throne. You recollect the monarch to whom our brother referred this morning, (that monarch, allow me to say, of hated memory in Great Britain, I allude to James II.,) how glad was he, when he could not impose upon his more intelligent subjects, and when he could not induce them to renounce their Protestant religion and become Roman Catholics, to leave his throne! Whether willing or not he was obliged to do it, and he hastened away from his kingdom, glad to escape in any way, in any company, by any means, for he was not safe even upon his throne. But who ever saw Christ thus leave his throne? If you behold him, he sits there. It is true that there is one instance in which he is said to have risen from his throne, and that was on an occasion worthy of the Saviour and worthy of the attitude that he then assumed. It was when his first martyr was about to suffer death because of his testimony in favor of the Son of God. How much depended upon the decision and fidelity of Stephen on that occasion! Christ had warned him and others that when he was gone they would be persecuted even unto death, and the time had now come. Stephen was pelted with stones on the right hand and on the left, and under these circumstances he would naturally inquire, "Has

Christ lost his sympathy for me? Is there no protecting arm above that can protect me?" And he looked away toward heaven, and saw Christ standing—standing on the right hand of the throne. Brethren, it was an occasion calculated to make even the Son of God rise from his seat, for the interests of the Church and the interests of the world were involved in that hour. But, blessed be God! Stephen was faithful; and Christ soon took him to his bosom and seated him on his throne, as He was seated with his Father on his throne.

Infidels have attempted in various ways to pluck Christ from his throne. You may have attempted it for aught I know. Let me admonish you to be very cautious. "Let the potsherd strive with the potsherds of the earth," but woe unto him that striveth with his Maker! A pert little Frenchman, about one hundred years ago, boasted that it took twelve men to establish Christianity, but he would show the world that one man could destroy it.

When I was in Paris I saw a bust of that lively little Frenchman, and I was deeply impressed in seeing that poor, shriveled-up form there in an attitude of fear, as though he expected the devil soon to drag him away to his own place. When I looked upon him I could hardly refrain weeping. I recollected the threat against our Saviour; but, looking up to heaven, I could still see the Saviour seated upon his throne there. But where was Voltaire? Gone to his own place! And it will be the case with all those that levy war against our Messiah. He is God over all. He must reign till all enemies are put under his feet, and he will reign, whatever may be the conduct of men. They will surely reap the reward of their own conduct and will go to their own place. O let him reign in your hearts! Let him

reign in your hearts here, and then you will reign with him there!

We discover another element of the glory of Christ, as exhibited in our text, in the retinue that attends him. We know that in ancient times much of the glory of monarchs depended upon the retinue that attended them on state occasions. And it is said that to the present day, in the East Indies, a man's *status* and power and wealth and influence in society are measured by the people just in proportion to the number of servants that he employs—the suite that attends him. Well, apply this to the Saviour. By whom was he surrounded when Isaiah heard the angels shouting, “Holy, holy, holy is the Lord of hosts?” He looked up and saw before the throne the seraphim. Each one had six wings. “With twain he covered his face, and with twain he covered his feet, and with twain he did fly.” This is in the high-wrought language of the East, and is designed to intimate to us the rule that governs the heavenly hosts as well as the Church of God. There was modesty, there was propriety, there was deference manifested even by these seraphim before the throne.

The term seraphim, you are aware, signifies burning ones, and cherubim shining ones. These burning and shining ones before the throne attend the Saviour wherever he goes. But why six wings? In ancient times, when men wore sandals instead of shoes, it was considered a great want of respect for any man to go into the presence of his superior with his feet uncovered. The angels, knowing this custom among men, observed it in the presence of God, and, with one pair of their wings covered their feet—indicative of modesty, respect, and devotion before God. But with another pair of wings they covered their faces. Why their faces?

Why cover their faces in the presence of Christ? If there be any being that I desire to see before all other beings in heaven and on earth, it is my Saviour. O how I would delight to gaze upon him! And why do these seraphim cover their faces in the Divine presence? Probably because of the brightness—the intolerable brightness of those rays that emanate from the Son of God as he sits upon his throne. You recollect how he appeared to some of his disciples on the mount when transfigured. They could not bear the sight. Even those modest rays from the transfigured Son of God were more than mortals could bear; and angels find the same difficulty, and veil their faces before him.

But, thank God! they had a pair of wings still left: —“with twain they did fly.” And, brethren, I know not how many of the heavenly host there are, but this much I do know, the chariots of the Lord are twenty thousand, even thousands, of angels, and the Lord dwells among them, as in Sinai. I believe one prophet saw thousands of thousands, and ten thousand times ten thousands standing before him! St. John saw about the same number when he looked up to God upon his throne. And is it not a pleasing thought that they are all ministering spirits, sent forth to minister for them who shall be heirs of salvation; and sent forth, too, by him “who maketh his angels spirits and his ministers a flame of fire?” They are round about you to-day! They are letting down their wings over this encampment; they are bowing before the Lord on his mercy-seat here! O will you not bow with them! They are all ministering spirits; they take care of you when you are unaware of their presence; they watch over you by night and by day; they are here in this temple—for what purpose? To impart instruction? Perhaps they are here to bring

some thought to the mind of some tempted brother; to present some text of Scripture just suited to his position, that would be well calculated to raise him above temptation. You know that angels did this in ancient times; and they are the same to-day. Who was it at the sepulcher, when the disciples were early at the grave and demanded of the angels, "Where have you laid him? We want to see the Saviour and embalm his body: if you have borne him away go with us and let us see the body for we have brought materials to embalm it." What said the angels? "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee." And if you read what he told the disciples there you will see that he told them, as plainly as it could possibly be announced in language, that he was going to Jerusalem, and would be crucified, and that after three days he would rise again. They had forgotten it, but the angels had not. They were present, and were overwhelmed with astonishment to hear their Lord and Master make this announcement, that he was going to be crucified. They knew that he could command twelve legions of angels at any moment, to hurl their enemies to destruction; but he was going to be crucified! They had not forgotten the conversation, but the disciples had. They brought it to their recollection. And they may be here, for aught I know, to impress some thought upon the mind of that tempted brother. They are ministering spirits, sent forth by God himself to minister for them who shall be heirs of salvation.

But, is it too much for me to announce another thought on this subject, that angels are here to receive instruction as well as to impart it? I hope I shall not be charged with heresy by these venerable bishops, and

these honored brethren that are behind me, when I make this announcement, for St. Paul has made it before me. "To the intent," says St. Paul, "that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." Ah, here is wisdom unfolding itself in various ways, on all occasions, and in different directions, as you will find it nowhere else; and here angels are receiving instruction. Made "known by the Church the manifold wisdom of God." They are here often to intimate the deep interest they feel in mortals, and their great anxiety for your salvation. Is it so, my brethren, that all heaven is engaged for that perishing sinner—that the Church of God is engaged praying for that miserable sinner—and still he is careless, and graceless, and posting his way down to hell!

We are told, my brethren, that "angels desire to look into these things." What things? Why, the atonement offered for you and me on Calvary. And well they may desire to look into these things! "Though they are swift of wing, and fly with great velocity to the uttermost parts of the earth to obey the commands of their Lord, yet, when they come to the mercy-seat, they pause upon their wings; they look upon the great sacrifice that is laid there for man's redemption, and they cannot imagine how it is that their brethren, when they rebelled, were cast over the battlements of heaven and consigned to darkness and the judgment of the great day. No atonement for them! no sacrificial offering for them! But when the human race sinned, here is a sacrifice, an atonement; here is a way of mercy opened, here is an invitation given to them to come and wash away their sins in this fountain opened. How is it?

Why, my brethren, their companions sinned without a tempter, and they were damned without a Saviour; but when these poor damned spirits tempted our first mother, and allured her away from obedience to God in Eden, Christ cried, "I have found a ransom," and he has come to make that ransom upon the altar for you and me, and angels admire this great condescension in our blessed Redeemer; and they are here to receive instruction in this "manifold wisdom of God."

And I would fondly indulge the hope that there may be some of your own guardian angels here to-day, to bear the tidings to heaven that you are converted to God. Do you remember, young lady, when you saw your mother lying upon her death-bed? After having bidden adieu to all around, she called you to her bedside, and, with her dying, cold hand clasping yours, she said to you, "Mary, I am about to leave you—to leave you an orphan in the world, and there is one thing—only one thing—that makes me regret I am going to die. I am ready; but, O, I leave you out of Christ! That gives a pang to my heart; that makes me sad; that plants thorns in my pillow. O, if you were converted, I would be willing to go and meet my God in heaven." And she went; and you remain unconverted. O, if this day Gabriel should be charged with tidings that you are repenting and turning to God—that your soul is converted to Christ—and should carry these tidings to heaven, would there not be "joy in the presence of the angels of God?" The joy is not all the joy of angels, though they may be pleased to see your conversion; but there is "joy in *the presence* of the angels of God." May that joy be increased by your turning to God to-day!

But let us for a moment, for we have not time to

dwell here, look at the extent of the Redeemer's spiritual empire. For, if I am not mistaken, here centers the glory of Christ. Talk about the stars and his dwelling there! It is true the Psalmist says, "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all;" but, my friends, when he comes down to the Church—sees the travail of his soul—builds up and extends that Church until she fill all lands—here Christ has a special interest, and here he manifests a special glory. Hark! and hear what the angel says concerning it: "The whole earth—the whole earth—is full of his glory."

Brethren, this text is a Gospel text. This vision contains the epitome of the grace of God; and, if I am not mistaken, it embraces the entire Christian dispensation, from its commencement to its close. "The whole earth filled with his glory!" Has that time ever yet come? Was there ever a moment, since our first parents were thrust out of Eden, when there was no dark jungle unvisited, no heart polluted with sin, no nation that would not bow to Christ, no dark spot through earth's vast domains where men were rebelling against their Saviour? When was that period? It has not yet come; but it is coming: *it is coming!*

Just as sure as God's oath is inviolable, just so sure it is coming. "As I live," saith the Lord, "all the earth shall be filled with the glory of the Lord." I fancy, therefore, that the angel band look beyond the present time, and looking through that grand spiritual telescope by which they survey all the acts of Christ on earth, all the acts of his Church, and all the triumphs of the Redeemer, from the cross to the present time, that they looked beyond and saw greater victories than any that have yet been achieved. The earth is to be filled.

The time is coming when there shall be no nation unredeemed; no tribe unvisited; no family without an altar; no soul without a Saviour; no heart without purity. God will fill the whole world with his glory!

O what a beautiful scene must have been opened then before Isaiah! He saw the Babe in the manger. He saw the scenes of the garden and the cross; he saw in the future the resurrection and the ascension; he gazed upon Christ in the happy moment when he ascended on high, "led captivity captive, and received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." And he looked further still and he saw the triumphs of the Gospel; the angel flying through the air; the stone cut out of the mountain without hands, rolling on, and tribe after tribe yielding to the influence of the Holy Spirit. O, brethren, what a day will that be when there shall be one Lord, and his name one! God hasten it! O what a host we have here of God's ministers, all engaged to bring about that happy period! And every soul converted on this camp-ground will help on the grand car of Christian triumph that is to fill the world with Divine glory.

Do you ask me for the power, the influence, or the agency by which these victories are to be achieved?

Brethren, you have them in the text. When Isaiah saw this glorious display of Divine power and goodness he cried out "Woe is me! for I am undone." I once thought I was a tolerably good man. I once fancied that I might be permitted to come before the throne and ask favors of my God; but now, since I have had a glimpse of his perfections, there is a certain infinite distance between him and me—he so holy, I so unclean—that I cannot but cry out, "Woe is me! for I am

undone;" or, as Lowth has it, "I am dumb," that is, I can speak no more in the name of Christ. My lips are sealed, my tongue is silent, I can speak no more in the name of my God. And here he lies, like Saul of Tarsus, trembling, perhaps, upon the earth, smiting away against his own heart, and crying out that he is ruined. But hold, Isaiah, hold! you are not yet ruined; you are out of hell. O what a mercy to be out of hell! Hold! Is there no remedy for you? Where is that remedy? "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." O, there is a power; there is a power yet that can reach that "woe" and counteract it! There is a power that can loose that stammering tongue. It is the "live coal" from the altar of God. It is the Holy Ghost. For, brother, it is not a coal from any altar but God's altar; not any kind of a coal, but a *live* coal from God's altar, that must touch the lips; and when that touches the lips, and sends its influence down to the heart, you will say, "Mine iniquity is taken away, and my sin is purged." Glory be to God for such transactions in his Church! Glory be to God for such a privilege in the Church! And glory be to God for those souls whose lips have been touched on this camp-ground!

And I hope there will be other purifying seasons before this meeting closes. The work is before us, brethren; and when God revealed these grand scenes to Isaiah, and his lips were touched with hallowed fire, that was God's opportunity to demand of him what he was ready to do; and he cries out, "Whom shall I send, and who will go for us?" And now that stammering

tongue is loosed, and the prophet is anxious to go and speak for God, and he says, "Here am I; send me."

There is a great work to do. The fields are white unto the harvest. Where is the young man whose lips have been touched with a live coal that will say, "Here am I; send me?"

But be sure that you do not move in this great work until your lips have been touched. Neither education nor influence will supply the lack of that live coal.

Well, brethren, you may all have a part in this work. Sisters, you may have your part in the work. Wherever there is a living coal, wherever there is a loving heart, wherever there is a willing mind, there you may work for God.

The Lord help you to be coworkers with Christ, with this angelic host; and at last may you behold Christ upon his throne of glory!

There is a day coming when we shall all see him, when, according to the revelator, "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, shall hide themselves in the dens and in the rocks of the mountains; and shall say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

That will be a fearful day to those who are unprepared; but you who have hid yourselves in the clefts of the Rock, and have found refuge in that Lamb that now sits upon the throne, will behold him with pleasure and satisfaction.

In conclusion we invite you all to join in singing,

"All hail the power of Jesus' name."

— IV.

Faultlessness of Christ in Character and Work.

J. Put.
BY BISHOP CAMPBELL,
OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.—JOHN xix, 4.

FORTY-NINE years ago, in the days of the good Methodist fathers under whom, I trust, I was converted, it was customary to follow up a sermon with exhortation—sometimes two or three of them. After what we have heard to-day—this morning and this afternoon—I think I would be perfectly justified in coming in with an exhortation.

A BROTHER : “Yes, that is just what we want.”

BISHOP CAMPBELL : I think so, sir, and I hope that what I may say, under the present circumstances, may be regarded in that light, and that nobody will expect of me what they would under other circumstances. I doubt whether people can remember three good sermons a day, so that if I were able to preach a good sermon, I do not feel able to after the two that I have heard. I am loaded up. Under other circumstances I can preach a little, in my way of preaching; but I am loaded up. I feel now like giving the exhortation.

A VOICE : “Amen. Lord help you !”

THE BISHOP : “I bring him forth to you, that ye may know that I find no fault in him.”

The text refers to Him about whom we have heard all day long, in those two discourses. It is a very pleas-

ing thought to one who is trusting in Christ for salvation, that Christ passed a life-time on earth—over thirty years—and that in all the attempts of the Jewish Church—the rulers, the chief priests, and elders of the people—during the whole time of his ministry, though there was fault found with him—he was complained of, he was hated by many, generally rejected, especially by the rulers,—I say, it is a very pleasing thought that during his whole life-time there never was a case made out against him by the Church for any error that he committed ; and when put upon his trial before the great Jewish Sanhedrin, many false witnesses appeared against him, but they did not agree in their testimony concerning any one thing for which he could be condemned, and they could not find a cause of condemnation in him at all. They put him on oath—put him on the witness' stand—but that great council, composed of the chief men of the nation, the most profoundly learned, could not make out a case until they swore him, and wanted to know of him, "Art thou the Christ? What do you say of all this? Art thou the Christ?" On that—when they put him on oath—he was just the man, above all others, to tell the truth, the whole truth, and nothing but the truth. "Are you the Christ?" Says he, "You say it. I am." And he adds, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Now they had what they considered sufficient witness. "What further need," say they, "have we of witness? We have heard him ourselves." They had not heard any thing that was worth hearing before that—nothing that they could rest a judgment upon. Well, there was "no fault" in that.

After that he was brought before Pilate. The Jews, the whole Church, especially that council, ought to

have known that Jesus was the Christ. Some of them did believe it, but were afraid to own it. They ought to have known and ought to have acknowledged it, because what Father Jacob had said had now come to be fulfilled. Jacob, in blessing his sons, began with the oldest one, and when he came to the fourth son, Judah, as though the old gentleman had received a new inspiration, he waked up and said, "Judah is a lion's whelp. He couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

The scepter had now departed. The power to inflict the death punishment was gone, and they ought to have known that Christ was come. If they had possessed the power that they had before Christ came, they themselves could have punished him with death after what they considered to be blasphemy in his assuming to be the Son of God. There was the difficulty. They could not inflict the death penalty, and they turned him over to the Roman authorities. They brought him before Pilate. He examined him, and found no fault in him. They were not satisfied. He re-examined him, now especially upon their charge that he sought to "stir up the people"—that is, to incite them to insubordination and rebellion—"from Galilee to Jerusalem." Pilate understood them, and now learning that these alleged offenses were committed chiefly in Galilee, and consequently under Herod's jurisdiction, he took the wind out of their sails by sending them to him. Now Herod had wanted to see Jesus, and I suppose Pilate knew that. When he received information that Christ had come, he was glad, and hoped to see some miracle performed by

him. Well, he examined Jesus, and came out just where Pilate had done. He said, "I find no fault in him," and sent him back to Pilate. So they gained nothing by that movement. Pilate then again reported to them, and proposed to simply chastise Jesus, and release him. But still they were not satisfied; and then he gave them their choice as to whether they would have Jesus released to them or another prisoner, according to a custom they had—Barabbas, a robber, a murderer, a man that had raised an insurrection, and had committed murder in it. But these men, who professed to be men of God, judges in the Church of God, desired that this man, who was really guilty, should be released. Then says Pilate, "What shall I do then with Jesus?" "Let him be crucified," say they. But "why, what evil hath he done?" They could name none, but cried out, "Let him be crucified." Under the threat, however, that if he did not condemn Jesus he would be faithless to Cesar, they finally induced Pilate to order the crucifixion.

The point I wish to reach is this: The Church tried Jesus and found no fault in him till they put him on oath, and he testified to the truth. Is it a fault to testify the truth when put on oath? Before this he did not answer; he would not tell them who he was. He had not been going around proclaiming who he was. He never told his own disciples, who were with him day and night from the day he called them until his last visit to Jerusalem, in so many words, and that was among the last things he did. He examined them just before he left them. Said he, "Whom do men say that I am?" Every intelligent minister ought to know who the people say Jesus is; he ought to know what the people think of Jesus. "Well, some say that thou art Elias; and some, Jeremias, or one of the prophets.

That is who the people say you are." Well, put that down. Now, the next important question is—"You know what the people think of Christ—whom do *ye* say that I am?" A man is not fit to preach the Gospel of Christ—I don't believe he can preach the whole Gospel—unless he knows who Jesus Christ is. Peter said, on behalf of the apostolic college, "Thou art the Christ, the Son of the living God. That is who you are." "Well done, Simon Barjona," said the Saviour to him, "for flesh and blood hath not revealed it unto thee"—then, as he was flesh and blood, he had not told him—"but my Father which is heaven; and upon this rock I will build my Church"—not on Peter, but "on this rock of truth and this confession of faith I will build my Church; and after I have built it, the gates of hell shall not prevail against it." Eighteen hundred years have gone by, and the Church is alive. Revolution has succeeded revolution; change has succeeded change; wars have occurred; empires have arisen and fallen, and others are coming up and going down now; but the Kingdom of Jesus Christ stands; the Church is going on. Onward she goes! The Stone cut out of the mountain without hands is rolling, rolling, rolling on in Europe, in Asia, in Africa, in the islands of the sea; and it will roll until the kingdoms of this world shall become the kingdom of our God and of his Christ, and Jesus shall reign forever. That is my faith—I believe it.

I "find no fault" in the name of Jesus. I heard this morning of the name that he bore. It was, "the Seed of the woman." Well, the Church believed that the Seed of the woman should bruise the head of the serpent. It could not tell when, nor where; but I imagine that old Father Adam handed it over to Enoch,

and Enoch passed it on down to Noah; Noah handed it to Father Abraham—may be Job got it a little before, for I suppose Job lived somewhere between Abraham and the flood—Job passed it on to Abraham, and Abraham to Isaac, Isaac to Jacob, Jacob to Joseph, and Joseph to Moses; and so they passed it on till they got it to Isaiah, and he handed it over to the other prophets, until they got down to John, and he came stepping down until he reached earth, under different names, but all meaning the same person. “The testimony of Jesus is the spirit of prophecy.” They called him “the Seed of the woman,” “the Seed of Abraham,” “Shiloh.” Moses says, “A Prophet shall the Lord your God raise up unto you from among your brethren, like unto me; him shall ye hear.” And when he passed him on, Isaiah, that bold evangelical prophet, said, “A virgin shall conceive and bring forth a son, and his name shall be called Immanuel, which, being interpreted, is, God with us.” And he could not let him alone there, but turned him over again: “Unto us a child is born, a son is given. The government shall be upon his shoulder, and he shall be called Wonderful, Counselor, the Mighty God”—what a wonderful character this!—the “everlasting Father,” and then, “Prince of Peace.” “Of the increase of his government and kingdom there shall be no end;” but on the throne of his Father David he shall sit to rule for evermore. And then, they could not stop there. They kept turning him. “Who hath believed our report, and unto whom is the arm of the Lord revealed?” Then they tell us, “He shall spring up like a root out of dry ground.” “He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. In his humiliation his judgment is taken

away." Moreover, he says, "He was wounded for our transgressions." I wish somebody would believe that to-night! "He was bruised for our iniquities: the chastisement of our peace"—not his own—"was upon him; and with his stripes we are healed. All we like sheep have gone astray;" but he tells us that through him, the Lord had mercy on us all. Well, he didn't let him alone then! Why, he could not. He gives us another one of his visions, like a man waked up out of sleep: "Who is this that cometh from Edom, with dyed garments from Bozrah, traveling in the greatness of his strength?" "I that speak in righteousness, mighty to save."

Well, then, "why is thine apparel red, and thy garments as one that treadeth in the winefat?" "I have trodden the winepress alone; and of the people there were none with me. Mine own arm brought salvation unto me; and my fury, it upheld me."

Well, who did this all refer to? I say, Jesus. He filled the bill. The only man I ever heard or read of that ever did fill the bill. He filled it, and nobody else since he came, and nobody before him. "I find no fault in him." He filled the bill of the prophet; he filled it all up, as we heard to-day.

My soul has been full, so if I am a little bit noisy you will excuse me. I am filled up! My cup is full and running over! If I attempt to talk at all I shall make a noise. "I find no fault in him!" No fault at all in the name, for the reason, I say, Jesus filled the bill, so far as the name is concerned, after he got here—filled it all up; left out nothing. I don't care what they called him. They called him "the Branch;" he filled that. They called him "the Anointed;" he was anointed in the river Jordan; the Holy Ghost descended and lighted

on him. He was "the Christ." And then God the Father owned him from heaven.

"I find no fault" in the person of Jesus. What do you mean by that? In the first place, I conceive he was a man. Ah, yes! a man, a real man; but born, as we heard to-day, under extraordinary circumstances, such as no other man was ever born under. He was the son of a woman, "made of a woman, made under the law." Yes, "made." "Conceived of the Holy Ghost, born of the Virgin Mary"—that he might suffer under Pontius Pilate—"crucified, dead, and buried."

Well, now, in this we discover another thing. He was a man in every particular, as we are, sin excepted; and that exception, so far as flesh is concerned, comes in consequence of the fact of the difference in his being "conceived of the Holy Ghost and born of the Virgin Mary"—the only exception. That is one among the thousand-and-one reasons why I believe in the doctrine of full salvation—present salvation—*here* salvation—*now* salvation. Yes, "sin excepted." He was "holy, harmless, undefiled, and separate from sinners." And this for the purpose of saving his people *out of* their sins, and not *in* them. Tell me about a man living in sin all the days of his life, and then putting out the snuff of the candle in God's eyes and face! Die; die and get purified by death! Death purifies what? What cleansing power, what efficacy, is there in death to wash away sin? You may believe what you choose about this. I take no risk in that bank, no stock at all. I trust Christ for entire cleansing, washing, regeneration, and sanctification, till I get in the embrace of death. If I wait till I get there I won't get to heaven. Death does not cleanse. It is the blood of Jesus Christ, I learn, that cleanseth from sin; and if it can cleanse when dying, it can cleanse before

dying ; if it can wash by and by, it can wash me now. What we need is, the faith a certain man had when he said, "What wilt thou have me to do, Lord, that I may be made whole?" "If thou wilt believe"—that's the idea—"if thou wilt believe, thou shalt be made whole." Christ can make us clean, and will do it, if we believe for it. The reason why we are not clean is, because we do not believe. He is a whole Saviour, a full Saviour, and the Saviour of all the race. He is "the Saviour of all men," so the Scriptures say, and "especially the Saviour of them that believe." He is the particular Saviour; he is the Saviour of all men. He died for all; he "tasted death for every man." He took all in, the whole race; or I don't care if you choose to divide the human family into three races, he died for all three at once. Some make five races. Well, then, he died for all five at once. All I want to know is, are they human beings? have they human souls? I don't care whether they are white, red, copper color, or what color. Jesus died for all, at one and the same time; he "tasted death for every man," all at once—for the whole race. And that made his death unlike any other death.

He was a man, it is true; he ate as a man, he drank as a man, he slept, was weary, and he suffered, endured pain and sorrow—all that, just as any other man. But, then, in addition to that he was more. Added to that humanity was the nature of Divinity; he had a Divine nature, and that was a whole Divine nature. "In him dwelt all the fullness of the Godhead bodily." In this I don't "find any fault" with him. Look at him walking on the sea! Who ever walked on the sea but Jesus? Peter walked a little way, but began to sink, just like us when we are fearful and distrustful, and no doubt would have gone to the bottom had he not cried,

"Lord, save me!" just as I would have somebody do here to-night; and Jesus stretched out his hands and took hold of him, and said, "O thou of little faith, wherefore didst thou doubt?" Up on top of the water again! Why? Jesus was there. Wherever Jesus is we are safe, our cause is all right and we are secure. Thanks be to God! it is written, "All things work together for good to them that love God"—"all things"—nothing can happen to a child of God, an heir of heaven, but what pushes him along toward God and the heavenly Canaan. Every wave of sorrow lifts him on toward the bay of glory; and the last wave will carry him into the harbor. But the trouble with too many is, they are paddling along round about the shore, and don't launch out into the deep, where there is sea-room enough. A good sea-captain don't want to be on the coast in time of storm, he wants sea room; he wants to be out where he can take in all his sails, and let his vessel drive and scud under bare poles. That's the way for you to do; get out into the ocean of God's love, lose sight of the shore, and when you meet with storms out there, as you will—for they "that will live godly in Christ Jesus shall suffer persecution:"—you will meet with storms out there; you will have blows out there; but stay on board and don't be alarmed; you have a good captain and pilot, and he will take care of the ship, he will guide her safe into the harbor.

With regard to his work: I have "no fault to find" with his work. His work was perfect. His work in every particular was perfect. You may read all the evangelists, the apostles, and the prophets. That is what you ought to do. Then what do the apostles testify of him? We are to see what the New Testament says; and if any thing said in the Old Testament is not ful-

filled, Jesus would not be the Christ; but every thing that the Scriptures call for as being fulfilled already, has been fulfilled by Christ. All that is left behind is, the second coming "in power and great glory," "in the clouds of heaven, to gather his elect from one end of the earth to the other," and "to execute judgment upon the ungodly." That is the balance, and cannot take place until the Gospel of the kingdom shall be preached to all for a testimony to all nations.

I do not institute any argument to show that everybody is going to be converted and saved. I do not think God is going to alter the constitutions of men, and do more for them this side of the judgment than he has done for us, and for thousands who have gone before us. We have salvation offered to us, we have a preached Gospel, we can hear that Gospel, we may believe that Gospel. I am not saying what God could do; but God's revealed truth shows us that he employs instrumentalities, and we have got to do the work. Saul of Tarsus would have been glad if Jesus had said, "Believe now and be saved, and never mind going to Ananias;" just like a good many people now. But no; "Lord, what wilt thou have me to do?" Go to Damascus," said Jesus, "and inquire for Ananias, and he will tell thee." That's the work of the Christian Church and ministry, to tell sinners what to do; and if they wont have salvation in this way, they wont get it.

And yet I have no doubt but more of humanity will be saved than lost, and I will tell you the reason why. I believe as much about the goodness of God, but not in the same way, as some other people who believe in universal salvation, no matter what you do; but I believe salvation is offered on certain terms, conditions, and rules. I firmly believe that more of the human fam-

ily will be saved than lost, because God has so arranged his government, his economy, in the gift of his Son—he has so loved the world, that it seems altogether improbable that he is going to let the great devil have more of humanity than he is able to save by all the appliances he has used and yet may use. I don't believe that. No! Why don't you? I will tell you. We have seen that more than one half of mankind die in infancy. Where do these go to? to heaven? I think so. Well, then, we have got half to begin with. Then if we have half to begin with, can we get any more? Yes, I think so. We understand that there was a class of persons denominated "sons of God" in the patriarchal age. There were some there. Well, every one that was one of the sons of God, among whom were such men as Abel, and Enoch—I have no doubt about him; he walked with God three hundred years, and some of you can't walk three years—and old Noah, so righteous that God counted him worthy to have an ark, and saved him and his house—I say there were some people like them. Put them down on our side, added to that half, bless God! Well, ahead now, am I? I will get more yet. More? Yes, I will get more. We understand, according to the language of inspiration, that those who have not the law are a law unto themselves, if they do by nature the things contained in the law. I guess some of them may be counted; don't you think so? Well, put them down on our side. Don't you see our count is going up? Well, have we any more? I have, bless God! John says he saw—what did you see, John? "Why, I saw an angel sealing the servants of God in their foreheads; and of each tribe there were sealed twelve thousand," and when footed up they numbered one hundred and forty-four thousand! I

conceive—and if I am wrong I want the doctors here to correct me—I conceive that there is a definite number given for an indefinite, covering all the period of time, fourteen or fifteen hundred years, from Moses to Christ—a hundred and forty-four thousand, a definite for an indefinite number, far exceeding a hundred and forty-four thousand. Well, we will set them down on our side. We have got a majority, and these, don't you see, over. And we have got some more yet. O, my God will save some of humanity. Well, who else? John said he looked and saw again, and beheld an innumerable company, which no man could number, and he wanted to know, "Who are these?" The answer was, "These are they that have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb." They stood on the sea of glass, having harps in their hands. I want to be there. Glory to God! that is the number I want to get in! What does that number refer to? Those saved under the Gospel, the new dispensation, when the middle walls of partition are thrown down, when the command was not, as at first when the Saviour said, "Go to the lost sheep of the house of Israel and preach, saying, The kingdom of heaven is at hand—heal the sick, raise the dead, cleanse the lepers; but don't go beyond Israel; go not into the way of the Gentiles, and cities of the Samaritans; go to the Jews first; let them only have the Gospel." And they did so, and came back rejoicing that the very devils were subject to them through His name. But when he had thrown down the middle wall of partition—when the great fight came off between the dragon and Michael, the archangel, or the chief or prince of the angels, that is, Jesus, the prince of the angels—when the

fight came off, I say, he conquered the dragon; he bruised his head; he set his foot, so to speak, on the head of the serpent, and triumphed when he said, with a loud voice, "It is finished," gave up the ghost and died; went down into the grave and bound death and hell to his chariot wheels, and rose again the third day, and walked about on earth independent forty days and nights, and then, when he got ready, got into his chariot and went to glory. Don't you see him go? The heavenly host came down; they waited for him just outside yonder—no doubt outside our atmosphere—and looked, of course, like a cloud, and he blessed his disciples, he re-commissioned them, told them to "go into all the world and preach the Gospel to every creature." That is the way I got in—"every creature," and he added, "He that believeth and is baptized shall be saved; he that believeth not shall be damned:" and then he says, "Lo, I am with you always, even unto the end of the world." The world has not ended yet, and so Jesus is about, he is here yet.

Well, then, when he had given this new commission, I see him begin to go up, and he rose higher and higher, higher and higher, higher and higher; and I suppose that that company of twenty thousand angels we heard of to-day was wholly made up of angels unredeemed by the blood of Jesus; I don't think that, and it was not intimated. Who else? Who else? Don't you recollect? There was a certain class of people buried about Jerusalem that, when Jesus expired on the cross, couldn't stand any more. The graves came open, and they remained open until the third day, in the morning; and on the third day, when Jesus got up and came out of the tomb these people got up and came out too, just as we will do when He comes again. You know if I had

needles here, and were to take a loadstone and bring it within attracting distance, they would begin to move; and when I got right over them every needle would get right up to meet the loadstone. Just so, when Jesus comes in the clouds of heaven, with power and great glory, every child of God will get up—white man, red man, every kind of man, will get up—they can't stand any more. We have waited for him; he is coming and we will get up and go to him. Well, that is the way they did that day. There is no doubt in my mind that in that company, in that cloud, were the men that rose from the dead when Jesus rose, and went into the city and appeared unto many. What! didn't they go back to the grave again? didn't they do that, think you? No. Well, then, where are they? I would ask you, where are Moses and Elijah and Enoch? where are they? They are the first fruits of the resurrection, gone up to meet the Lord.

I tell you, my hearers, "I find no fault in him"—no fault in the work of Jesus—no fault. He opened up a new way, a living way, and, thanks be to God! I believe the day will come when the Gospel will be preached all around the globe on the same day. What I mean is, you know, the earth is going over. Well, it is like this Bible lesson: you have got a kind of universal Bible lesson. We read it in our Sunday-school at three o'clock, say. Well, in three hours and twenty minutes they will read it in San Francisco the same day, and so on till it goes round the globe. Just so, I believe, that on the same day Jesus will be preached every-where all around the globe.

We are God's instruments; and O, look at these signs of the times! Men are throwing away things non-essential and taking hold of essential things—the things

that belong to peace. What is the matter? The Spirit of God is coming down, and, as he draws near, he is more and more felt. He is coming down; he will be here in his own good time; he will be here when the way is all prepared. You can't help holding fraternal meetings. You have got to be reprobates or children of God, one of the two. If you are going to meet in heaven—I claim I'm going there, and others claim that they are going there. Well, I don't call that in question, and we all want to go there; and, bless God! it will be our heaven, and we may as well have heaven begun on earth as to wait till we get there, in some kind of form, in the spirit of true love of Jesus working for the salvation of souls.

I thank you for this long time hearing of me. I have already anticipated my last proposition, which is this—the present and future position of Jesus. I have somewhat anticipated it. However, let me say, he is a present Saviour; he saves us from all sin, if we will only be saved by him. There are souls here to-night that want to see Jesus, that want a new heart, but there is something in the way. Well, Zaccheus, when he wanted to see Jesus, got up into a tree, and waited till Jesus passed by that way; and Jesus knew what he wanted, and said, "Make haste and come down." Down he came immediately; but was that all he did? No. He came up to Jesus, so glad that Jesus was willing to receive him, and says he, "Lord, the half of my goods I will give to the poor; and if I have wronged any man, if I have overtaxed him, I will restore fourfold out of the half that is left—my half. I will give one half, and then out of my half I will give four-fold"—four times as much as I have wrongfully taken. "Why," said Jesus, "salvation is come to this house

to-day." And if any one has that spirit he will have salvation this day. The trouble with sinners lies upon their mouths. The condition is, "If thou confess with thy mouth, and believe in thy heart, thou shalt be saved." We may make confession with the mouth, but if we do not believe in the heart we wont get salvation. Well, then, turn it round, end for end; if you believe in the heart, and wont confess, you wont get salvation. You believe. Well, now, what else have you got to do? Why, if you get right up in the congregation, as a man did in Buffalo—there was a man right inside the door—says he, "I believe that now." "You do? There," says I, "you have salvation." Says he, "Yes, I have; God has forgiven my sins, the burden is gone, the guilt is removed." His soul was free and the man was happy. I quit preaching, and the people took it and preached the rest of the sermon. Yes, "believe in thy heart, and confess with thy mouth, and thou shalt be saved."

Just so with sanctification. We are holding on to something—the world, the flesh, and the devil, or something—all have a little hand in it, and you wont own the Lord. O, if you want the blessing of a clean heart, a right mind, a pure spirit, free and full salvation; if you want power over outward sin, and power to keep out outward sin, let Christ come in, let him have your whole heart, let him live inside of you, and you in him, and it is the best way to live in the world. The best way to live is to hand your troubles and trials over to Jesus, hand all over to him. I learn that "all things work together for good to them who love God," and I believe the last trial will push me into the broad bay of glory. It will be home: safely landed home! "The Lord shall descend from heaven with a shout, with the voice of the

archangel and the trump of God, and the dead in Christ shall rise first." If there were ten thousand sinners buried above a child of God, they would have to lie till he got up. The world is to be burned up, but not while a child of God remains on earth. We shall all be caught up to meet the Lord in the air, and to be with him until he burns the world, burns out the curse, creates a new heaven and a new earth wherein the righteous shall dwell; and then we shall see and form a part of what John says he saw, "a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." That is not all. "I saw," he says, "the holy city, new Jerusalem, come down from God out of heaven." Where did it come to? Into the new earth, regenerated, purified, and made clean by the fires of God's judgment. "Come down." Then he says, "I heard a voice from heaven saying, Behold the tabernacle of God is with men, and God himself shall dwell with them and be their God."

Now how to get rid of the new heaven and new earth with our old English Bible—for I don't know a great deal about Hebrew or Greek, but I do know something about English—how to get rid of the new heaven and new earth wherein the righteous shall dwell, never to be removed, I do not know. Isaiah says, "Behold I create new heavens and a new earth, and the former shall not be remembered or come into mind." Peter says, "We, according to his promise, look for new heavens and a new earth." I doubt very much whether the particles of which the earth is composed will be annihilated, but I do believe God can tear down the old house and build up a new one out of the original material. Why may he not do it? Has he not power? And then, if we

have a new heaven and a new earth, why need the soul go outside to Uranus, or somewhere else, God only knows where?

There shall be new heavens and a new earth, and the new Jerusalem shall come down from God out of heaven, and God shall dwell with his people and be their God. But to have a part in it we have got to serve the Lord "in spirit and in truth," and "in the beauty of holiness;" to lose sight of every thing outside of this, so far as it stands in the way. I don't want to get so much religion that I can't work for my bread; that's too much; that's too holy; but here we want the grace that will stand us under all circumstances, and wait for the joy to come, whereof the Apostle says, "I reckon that the sufferings of this present life are not worthy to be compared with the glory that shall be revealed in us." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ," an eternity of glory awaits us! O, I thank God that I live to see these days; that I am on American soil, where I and my children, and others of my race, can be educated and trained by a people that have had greater advantages than any other! And what for? Look at the millions in Africa, in the isles of the sea, black men that are to-day heathen. God's providence is in this thing, that Ham is here among you getting educated and trained. What for? Why, to help you, while you help him, to spread the Gospel. You have got your work to do—to prepare the way, to knock down and clear the track. Ham had it once, and didn't do right, so it was taken from him, and now you have got to take care, for you are to be succeeded by the kingdom of stone. Clear the track! Give us sea room—a chance to work! May God Almighty bless and save you!

V.

On Christian Achievement.

BY REV. T. M. EDDY, D.D.,

SECRETARY OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
—JOHN xiv, 12.

THIS is one of those sayings of our Lord often read with a sort of uncomfortable feeling. We desire to receive it because it is in a record we revere—because we associate it with the Master's holy lips. We do not know of any principle, even in modern destructive criticism, which will warrant us in displacing it from the sacred canon; and yet all such say and promise so much that we pass over them hesitating to accept them in their full meaning, inclining, perhaps, in some silent, to ourselves almost unconscious, way, to say they are only rhetoric. But we are to remember it is Christ who said them, and Christ, when the shadows of Gethsemane and Calvary were already upon his spirit. When, in the deep solemnity of his coming passion, he stood and talked to men he said these words, and he must have meant them. While he was upon the earth he relied, to substantiate his claim, upon two grand lines of evidence—his words and his works. By the latter he made a direct appeal to the men about him to believe him “for the very works’ sake.” The former, his words, were to remain, and to be his standing testimony and witness to all succeeding ages. To these twain he adds a third, namely, that believers in him should be armed

with a supernatural might. Not only that, but in the exceeding broadness of his word he asserted that there should come to believers in him power to accomplish works greater than those signs and wonders which he had wrought.

Self-respect will not permit me to adopt a line of criticism which minifies this statement, and seeks to escape difficulty by throwing out of the comparison the great works of the Lord. He did them—all that are written in the books, and many which are not; he did them, and they were clearly miraculous. He did them, or the sacred book is deceptive. Let us be frank and concede that there is no credence of the Gospels without faith in miracles wrought. We may as well squarely accept that, for we are driven to disgraceful expedients if we deny it. Jesus wrought miracles during the days of his incarnate ministry, and the record must float them or sink. For one I am utterly sick unto loathing of timid attempts to present the Gospels eliminated of their supernatural character. They are as very shams as ever were uttered by a falsehood-monger if they do not record true miracles wrought by our Saviour. And I repeat, the Book must float them or sink. We have no revelation, or miracles were wrought. At the same time I think it exceedingly unfortunate that wise and good men ever gave the unfortunate definition that "a miracle is a suspension, or violation, of some known law of nature." Those great works of Jesus were above and beyond the ordinary processes of nature as now disordered and inharmonious. But may not those works of healing—giving sight to the blind, hearing to the deaf, activity to the paralyzed, life to the dead—have been prophetic of the real nature, when restored under the second Adam, to the primal glory lost by the

defection and disturbed by the maladministration of the first Adam?

He was the Restorer, and his supreme authority in nature was evidential of his Divine legation. Men saw how, at will, yet ever benignantly, he complicated natural sequences by the application of an unusual agency, and he told them plainly that he did this in proof that God had sent him, and that his coming was on a ministry of salvation. Their merciful and beneficent character symbolized the nature of the kingdom he was to establish. He threw open the windows and gave us glimpses of nature when he shall have taken away the curse, and it shall be as free of friction and of sin as when the morning stars sang together for joy.

The Master declares plainly that similar miracles should be wrought by believing. And this was true of that early age of the Church. While the Divine legation of the disciples was to be manifested—while the sacred canon was being rounded up and filled—miracle-working power was continued: the shadow of a disciple falling upon the lines of sick brings healing, and the word of a disciple, a believer in Jesus, was attested by signs and wonders. Very manifestly these did not continue, and, I think, for one or two reasons. First, there comes a time when evidence, in its outward form, is made up. God is not to be forever kept in the witness-box with uplifted hand. The Divine Being is not to be kept forever at the bidding of human curiosity, filing his affidavit to the truth of the Gospel of his Son. There comes a day when the testimony is in, and when the case is given for the reception or rejection of mankind. Then there must be no sudden jar to the apparent course of nature. Men are not permitted to play at will

upon the keys of *Cosmos*. Only the Divine hand may do that.

Besides and additional : The miracles of Jesus and his immediate successors were in the realm of the material, and demanded the application of force, while his real dispensation is in the realm of the spiritual, and demands power. The calming of seas, the multiplying of loaves and fishes, the opening of graves, were only the signal blasts of the herald of the coronation of power, and told that the era of spiritual revolution and resurrection had come. They declared and witnessed that era, but were in no sense causal of it. The dynamics of matter and soul are different. In one you may use the wedge, the screw, the lever, the pressure of steam, the thrill of magnetism. For the other you must employ argument, appeal, persuasion, and invoke the promised aid of the blessed Holy Spirit. In other words, the sphere of achievement is the spiritual, not the material.

You will observe the greater works are to be wrought because, as he says, "I go to my Father." Prior to that it was the ministry of incarnation; subsequently, of incarnation glorified. The first, the ministry of a kingdom asserted, proclaimed, and being proven. The second, of a kingdom established, with its uncatalogued treasures at the disposal of its Head. The ascension meant the end of the sensuous. We come not to the mount that might be touched, but to our spiritual Mount Sion. The Mediator was exalted, not to give control over winds and seas, but "to give repentance and remission of sins." Pentecost supplements Bethany, and now has the Holy Ghost, proceeding from the Father and the Son, become the supreme executive agent of the perfected dispensation. Men are to turn

from the seen to the unseen for highest power; the Messiah's complete and universal sway is to be secured through human instrumentalities, energized by spiritual influence.

Less than two months from the time he spoke the text he stood with his disciples, about to go to the Father. To them he said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach." Power to move men, to sway souls; power such as is hid in God's palm: this is the heritage of disciples from their crowned Mediator, and by it believers are to accomplish greater works than the material miracles of the incarnation.

In the light of this exposition I attempt to expound the idea of Christian achievement: its field, agencies, and results.

Look, if you will, upon the field of Christian achievement. It is in the realm of fallen, spiritually decayed, and dead manhood. Manhood for which Christ died; manhood redeemed by the precious blood of the Lamb of God; manhood to be saved—saved, as you heard this forenoon, through human instrumentality. And I wish to make the further remarks of the afternoon supplemental to those stirring words of the morning.*

First, *we must go into the realm of mind*. Man has an intellectual side to his nature, which must be convinced. Yet it is in mental anarchy and chaos. It has eminent domain in the material; it goes from the known into the unknown; passes from the concrete to the atomic; while from combination and orderly succession it deduces law. It searches primal elements among the underlying rocks; drags up old records from unsounded marine depths; analyzes solids; measures the fluids; im-

* Sermon of Dr. Cummings.

prisons and weighs the imponderables; halts the flitting pencil of light, unbraids its strands, and ascertains whether it has been seconds or cycles upon its journey, and by the dust among its curiously-twisted cords learns the material of that far-off world whence it came; walks at will through space, traverses the ever-stretching stellar avenues, takes the number and position of their flashing lamps, puts its girdle about the great suns which mark "the crossing of the paths," ascertains their measure and weighs them upon its scales. It subordinates force, and by new collocation and arrangement becomes, in a lofty though most secondary sense, a creator.

But it will not see God. It sees effects, but is too often blind to Cause; sees law, but ignores a free, intelligent Lawgiver; sees sin, but not a Saviour or a salvation! The natural man discerns not the things of God.

Somehow this must be changed; the spell upon his faculties must be broken; the kingdom of soul must be enlightened. How? Well, you cannot change men's thought by *dictum*, or the assertion of authority. As a condition precedent, Christianity must emancipate thought. It well knows that such freedom has its dangers; but its message is only to men free to think. Force is out of the question. We must go to reason and understanding, and show our rightful claim to a hearing. There was a time when it was held that to convince a man of his error in judgment, all his opponent had to do was to place his two thumbs between the jaws of a vise and put a stronger man to turn the handle. But we can't do that; we can't enlighten errors of the understanding by kindling fire under the soles of the feet. We can't force men into faith. • We must go

with our celestial evidences into the realm of the disordered intellect and convince them of the truth. We must adduce arguments that shall bring them captive to Christ. The grand consummation of Christianity is not wrought until every thought—and thought is the kingliest thing in the universe, and the human thought is only below the Divine—is brought into captivity to Jesus. Until that is done the Gospel has not accomplished its work. Now, then, if there is any work God's Church can do toward that; if it can go out into the gloom of the darkened understanding; if it has words to say which shall chase its error and bring in truth; if it can take that thought and bring it willingly to the feet of Christ—is not that something greater than healing withered arms, quieting a turbulent lake, or healing a paralytic?

Again, *we must go into the dominion of the will.* Mental illumination often fails to produce action; our power of choice is so sublime as to be terrible! Will! the arbiter of the soul, the grand marshal of the faculties—an archangel cannot compel it—almighty God will not!

It can resist God. He says, "Thou shalt." It can answer back, "Nay, but I will not." It can respond, "Not now," or "Never," to his call. I can do that. So can you. Alas, that we have done it! God forgive us! God forgive us! God beckons toward heaven; will turns our feet toward hell. God cries, "Thou shalt believe in the Lord Jesus Christ!" The will can answer, "No, I will not do that!" When Jesus spoke to the barren fig-tree it had no power to resist; when he commanded the waves, they had no choice—they *must* be still; when he spoke to the dead body of Lazarus, it *must* come forth; but the living Lazarus could have cursed him to his face. The mandate of Christ could compel

the dead Lazarus to rise, but could not compel the faith and love of the living Lazarus. And somehow this will, usually on the wrong side, must be reached, must be persuaded to make its decision for Christ. And if there is any power in our Gospel to do that, is it not a greater thing, and a grander thing, than is putting obedience on the waves of the sea—than is controlling ethereal forces? I think so. I had rather do it, anyhow.

Again, not only are we to go into the domain of the intellect, but *we must also enter the empire of revolted affections.*

It is a wonderful world we call *heart*! Who can resolve its caprices of love or hate? Now it is gentle as the lamb, now cruel as the leopard! It melts to-day in the tenderness of mother, wife, or sister, and anon glories in savage revenge! Now it sends tears of pity to the eye, and, ere they are dried, curses of malignity arise to the lips!

"It is the heart, and not the brain,
That to the highest doth attain."

It is wonderful how God yearns for the human heart! Amid all greatness and glory, all angels and arch-angels, all kingdoms and princedoms, he calls from heaven to man, "Give me thy heart!" He wants its love. He knows that heart-power is greater than mind-power; that it is behind the intellect, and that its resolves—I dare not say compels the will—but just imagine me saying as near that as I dare. It is heart-power, often, that overrules the errors of this calculating brain, and carries the decision of will. It is that heart, with its wonderful power to love; and yet here is the strange mistake of it—that Christ, the fullness of love

the most lovable being in all the universe—is not the choice of its rich affections! There, now, is that heart that sways and controls thought, on the side of evil. If I can come to-day—if in any way you or I can lead it to loyal devotion, and to throb the accompaniment to the new song—O, if in any way we can dethrone the evil within it, and set up the image of the blessed Lord—if in any way we can untwine its love from sin, and fasten it, so it shall be trellised up to the skies—is not that a grander feat than any material miracle that could be wrought?

Again, we are to go forth not only into the domain of the intellect, and will, and the affections, *but the Master sends us with this Gospel into the midst of unfriendly institutions, which are organized against it.* Has it occurred to you how seldom the Master legislated against organic evil? He was very busy. Yet he found time to say, "Blessed are the pure in heart," but did not find time, seemingly, to condemn the organized immorality about him by specific statute. He found time to declare, "Blessed are the peace-makers," but not to put on record an edict against war; and so he went through his ministry, rooting great principles of virtue, truth, morality and love—principles destined to bear glorious fruitage; he seemed to content himself with that, and deeply seeded those great words, watered them with his blood, and ascended to heaven. What are we now to do? We are to take them; to go out with those words against institutions organized against him, and by his words they are to be overthrown, and by the agency of his Church they are to perish; by immediate human instrumentality they are to be cast down. If we may do that—if we may bear that blessed Gospel into their midst—if we may overturn them, if we may pull down these

massive strongholds, will it not be a grander thing than the mere manipulations of the material processes of nature?

I may dwell no longer upon this delineation of the field in which Christian achievement is to work its triumphs.

But I ask you to notice, in the second place, *the agencies by which it is accomplished.* And, first, put out of sight and forever, all thought of force, of compulsion. I thank God the tendencies of the day are not very marked in that direction; we begin to see that we cannot compel faith; it must be won, must be drawn.

Not only are we to put out of the account force, violence, and compulsion, in this great work of Christian achievement, but we are not to rely upon agencies merely human. For instance, we may not depend on oratory, on music, on sculpture, on architecture, on painting, and so on. We may take these; we will do it, if we are wise. There is nothing in the world too good, too beautiful, to be used for the cause of Christ; but whenever we trust in them we are depending upon agencies not purely spiritual. "The magicians of Egypt did so with their enchantments." As in the days of Moses, so now. Music may be used to stir the world to evil; statuary may represent the Christian graces, or may become the exponent of debasing tastes; poetry may sing for Jesus, or, written by weird and fitful genius, may lift its voice against the Lord's Anointed; painting may lead us pensively to the cross, or it may tell its silent but eloquent story of falsehood and unbelief; social power may be on the side of Christ, or it may organize "society" on antichristian principles, and shut our Lord out of its gilded drawing-rooms. These may be auxiliary to Christian achievement, but can never be primary.

Leaving these out of the account as primal agents in Christian achievement, take this thought: The greater works to be wrought by him that believeth in Jesus. Now mark, faith, the worker of bodily miracles; faith, the mighty agency of spiritual achievement. What is the reason that doubt cuts the sinews of exertion? Atheism can never make a hero. It can make a dogged man, who will stand up and be pounded, stolidly enduring, but it wont make a hero. A man must have faith in something—in his work, in his mission, in God, in the power that he wields, if he is to do any thing for humanity.

Again, I call attention to the fact that the Saviour does not say that he that believeth any truth or creed, shall do these things, but "he that believeth in me"—the personal Saviour. God becomes personal to us in Jesus Christ, and, I think, only in him. With faith in Jesus we cannot make Godhead other than vividly, actually personal. We have done at once and forever with dreamy pantheism.

The Christian achiever comes under the presence, and consciously within the influence, of his Lord. Measure, if you can, the influence upon your life of a noble woman—your mother, for example. Then of a great sacrificing man. Much more is the influence of Jesus to those to whom he is a real presence. His breath is on them, they are under his eye, they have been to his cross and his mount of ascension, and henceforth his presence is ever an inspiration. They catch the grandeur of the Pauline expression, "I can do all things through Christ." When summoned to duty the inflexible *must* is changed to the joyful "*can*," and so the difficult becomes easy, and the impossible attainable.

During Christ's earth-life the state of the disciples

was mixed, partly faith, partly sight. The Saviour remarked to Thomas, that because of having seen he had believed, and adds, "Blessed are they that have not seen, and yet have believed." The mighty faith that wins and triumphs gets away beyond the seen, and goes into the unseen; makes the invisible Christ divinely personal; puts our hand in his hand, our heart beating against his heart, our eyes looking into his eyes; and when we have that real Christ, that personal Redeemer, then we become God's grand achievers. Is any thing impossible? No, all that ought to be done can be. The weakest among us shall be as David, while David shall be as the angel of the Lord, for strength.

My brethren, there is no song worth singing that does not sing to us of Christ; there is no sacrament worth observing that has not a finger-board pointing "This way to Christ;" there is no sermon worth preaching which does not lift us somewhat out of our earthness and bring us nearer to the living Christ. I am very anxious, in my own poor experience, to get out of trusting in theories, and fighting about theories, and inquiring about forms and words; rather, I would hurry to the warm, loving, Divine-human heart of the infinite Christ. "He that believeth in me." O wonderful Redeemer, manifest thyself in thy Divine selfness to us here and now!

But I remark that with this faith in a personal Christ, you and I may go forth during this camp-meeting, and to the business of life, wielding arguments and appeals which Christ Jesus could not use in his human ministry. I hesitated in my thinking whether to say that or not, but I must say it; it is true. I want you in thought to go back to the day when Jesus sent out the seventy to

preach. They went out; their ministry had power; they came back, saying, "Even the spirits are subject unto us." Have you ever thought what an abbreviated Gospel they had? Think of it. What had these seventy to preach? Well, they had this: the fullness of time had come, and God had sent his Son into the world, and that Son had come doing many mighty works, and uttering many wonderful words; but there they had to stop. Think what they did not have. Prophecy was only partly fulfilled until he should die and be raised again: neither as to the "sufferings of Christ, and the glory that should follow," were they full-orbed in their revelations. We have them in all their majestic testimony to aid us, and through them to convince the world that Jesus is the Christ. Can you imagine yourself in the pulpit stripped of their testimony? Gethsemane had not become historic, nor been made a monumental fact. Calvary had not become the mount toward which the pilgrimages of earth should turn. Atonement had not been made; there was no love to the death. The seventy could not tell of the dying Saviour; the cross had not been lifted up to be thenceforth the center of spiritual influence, and symbol of God's great power. Out of their ministry was also the resurrection and the ascension of Christ. They could not say, as we will hear often during this holy convocation, "He ever liveth to make intercession for us." They could not say, He is "sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." They could not sing—

"Five bleeding wounds he bears,
 Received on Calvary;
 They pour effectual prayers,
 They strongly plead for me."

All that was out. There was no fountain filled with blood. There was no song of

"All hail the power of Jesus' name!"

as unto one who had been crowned Lord of all. There was no Christian minstrelsy. And do you observe how cautiously the Master, in his own ministry, proclaimed the character and intent of his suffering? He did not attempt to lift the faith of men by the fact that he would die for them. He waited for his death to tell his own story. But the seventy have gone to heaven; you and I take the Gospel to-day, and what do we find in it? There has been love unto death. Glory to God! He so loved us! How broad, how high, how wide, how deep! It was love unto death. GETHSEMANE! We have gone there in spirit to weep, and it gives tenderness to our words. There we point to the wine-press which he trod; but when he did his mighty works its untrodden clusters were piled to the brim.

For us the crimson cross has cast its sable shadow and celestial light against the horizon of the past and future. It is the new and attractive power of the universe, which, please God, shall yet draw all men unto it. It is ours! Its story allures, its deep pathos melts, its sacrifice awes, its merit atones, its immeasurable love becomes at once the burden and persuasion of our ministry. What could I do to-day without the cross! We go to tell what they could not. He has passed into the heavens! O, wandering sinner, saying, "Nobody prays for me; nobody cares for me; no one thinks of me;" we are here to-day to tell you that *He* cares for you, that *He* thinks of you, that *He* prays for you. O look on the mangled palms, gaze upon the crimson fingers, and then say in faith—

"He ever lives above,
For me to intercede;
His all-redeeming love,
His precious blood to plead."

This power of the cross is it which sways mind, sweetly subjugates thought, and carries the affections by storm.

The Lord Jesus had not these mighty facts to utter; he kept them back and gave them to us. Why may we not go out to do greater works than any mere material miracles? Why not venture upon achievements which were else impossible?

But once more upon this point of agencies: We are under the dispensation of the Holy Ghost. (A voice—"Yes, thank God!") Yes, I do thank him. O that it might become a fact in our experience rather than a theory! Take the seventy again. When they started on their mission the Holy Ghost had not been given, as on the day of pentecost—pentecost had not come. Imagine seventy ministers that might be gathered from this audience this afternoon, starting to go all through Northern New York, and along the lake shore into Canada, among southern rivers, down into the great, boiling, turbulent, rushing, rolling city, and told to stand up and preach, facing persecutors who clamor for their blood, and to go out trusting in mere truth alone, with no supernatural attestation! Who would dare to go? God forgive us, that we have not looked for the light and influence of the Holy Spirit, as we ought to have done! But then we would not venture to go if we did not believe he had come into the world to be a spirit of awakening and energizing; convincing, illumining, witnessing, sanctifying and glorifying. We are to go with the might of God's blessed Spirit. The

dual miracle of Pentecost is to be repeated. First, the tongue of flame; and, second, the receptive ear. The light aids in our preparation and darkness; that gives the hearing as well as the mystic, unexplainable, and inexplicable influence which attends the word. We would not go out but for the promise of that; and yet the seventy did go preaching their one great thought—the incarnation—so that they came back saying, “Even the devils are subject unto us.” What ought to be the result of our preaching when we go to the work inspired by that Divine Spirit, using that tongue of flame, and made mighty with that wonderful influence, more persuasive than light, more subtle than ether, which God has given for his Church? We have not studied Pentecost as we should! Peter, before it, generous but hasty; brave but rash; impulsive but uncertain. After it, Petros, the rock-like, lofty, immovable. How unanswerable in argument, how resistless in appeal, how exultant in trial, how glowing in love!

Would you see the greater works? He stands before the multitude as he has come from the Presence in that upper room. He tells the story of his Lord, of the Divine tragedy and of the new life, and then calls loud and long on the multitude to repent and be converted. Would you see the greater works? They are not in the mysterious rushing sound, nor in the lambent pencils of flame; not in the many-tongued words; but in the recreation of three thousand men and women!

Ay, the Spirit has been poured out from on high, therefore, in our day the desert becomes as the fruitful field, and under its rapid culture the fruitful field takes the stately glory of the forest. The Holy Ghost has come, and the age of spiritual miracle is here!

Let us study, in part, the results of Christian achievement as compared with those of material miracle.

And, first, we have continued in Christian charity the likeness of the Master's material blessings. Ever since he came sweet Charity has walked the world. We cannot arrest the wear and decay of age, but Christian ethics and love have ended barbarous exposure, and accorded home, shelter, song, and sacrament, so that at eventide it is light.

Sweet Charity moves, as did He, on a never-ceasing pilgrimage among all classes of the sad, the weary, the wretched; among the lowly, lifting them up; among the way-worn, seeking to comfort and help them. You say it cannot open the eyes of the blind. No; but it builds asylums and brings the sightless into them, and teaches them until each finger-tip becomes like an eyeball, and the blind see out of obscurity. You say that we cannot unstop the ears of the deaf. No, we cannot; but Christian charity builds homes for them, and teaches them in the language of signs, until "the deaf hear the words of the book." You say we cannot cast out devils. No; but Christian beneficence has founded asylums and gathered those whose reason has bowed, whose mind has gone into total eclipse. It clothes them, feeds them, and, as far as may be, teaches them. It may not, yet,

"With sudden start
Bid shades of glamourie depart;"

but it mitigates where it cannot wholly heal.

Jesus once said, "Suffer little children to come unto me." And ever since Christianity has been building homes, piling up shelters, and erecting refuges, and giving us to understand that childhood, down in the gutter, it may be, but childhood, redeemed, immortal in its

frail and unwashed body—that even *that* childhood is worth more than all the stars that shine and all the ingots that glitter. O, thank God for Christian charity! Jesus healed a few blind; Christian beneficence gathers them in asylums by thousands. Jesus healed a few deaf and dumb; Christian charity gathers them almost by myriads, and teaches them. Jesus took a few little children in his arms and blessed them, and the world has never yet ceased talking about it; but Christianity has been gathering them by thousands, and starting them up the rainbow arch to the mercy-seat, and to the temple not made with hands! Greater works—works that are melting the world with beneficence, that are baptizing the sadness of humanity into blessings. O, thank God for Christianity!

I now call your attention to the fact that the material miracles of Christ were limited, and not reproductive. Christian achievement is practically unlimited, and is ordained to be divinely reproductive.

Let me illustrate. The miracle of the healing of blind Bartimeus was a wonderful one. There he sat by the wayside; the Master came and touched his sightless eyeballs to light. It was a great thing; but that did not heal any other blind man. Bartimeus did not take the healing touch in his fingers. It was one blind man cured, and not another. When Jesus gave to his disciples power to multiply loaves and fishes, it was not given to the “successors of the apostles,” either the real or supposititious; they could not do that. It was the one miracle done, and then it was arrested; it was not reproductive. It ceased in its influence, so far as we can judge. But how different a single spiritual achievement! Stephen is arrested, condemned, and then dies under a shower of stones; but Saul of Tarsus stands

there holding the clothing of the men that are stoning him. God's arrows are flying, and soon Saul is a weeping penitent inquiring the way to the kingdom. Saul of Tarsus converted! What does that mean? It means a soul saved from death; it means the hiding of the multitude of sins! But that is not all: it means the launching of one of God's comets—a grand soul, flying as with angels' speed, and leaving a trail of light; it means Greek philosophy refuted; it means the preaching of justification by faith; it means that the world shall always feel the power of the eighth of Romans and the Epistle to the Hebrews; and voice its groanings for great blessings in the prayer for the Ephesian Church. Paul lives still.

Wesley saved meant a brand plucked from the burning—meant one soul saved—one man changed from a Church-bigot to a Christian hero—all that and more. It means a holy fire kindled in England and Ireland, and South and Western Africa, and America, India, China, and Japan. What does it mean? it means the world belted to-day with the song of

"Jesus, lover of my soul,
Let me to thy bosom fly."

What does it mean? it means a line of sentinels around the world, keeping the tryst of warm, glowing evangelism. Only one conversion, say you? ay, God has made through it humanity to clasp hands, and hearts to touch each other, glory to his name! One triumph of Christian achievement means reproduction, immortality of influence. When Miss Garrett was converted on the lake shore she said, "What shall I do with the means that God gives me?" An angel whispered, "Build a school for the prophets." She did it, and went to her

grave. She did not stay to see her work, but the graduates of her school are in almost every part of the world. That godly woman being dead, yet speaketh. O, she is living in India, in China. Dead! she is as live as an angel, and her influence is going on. These miracles of Christian achievement are reproductive to the end of time.

But again, *there are works of an absolutely higher order than material miracles*, for, say you, "I can't open the eyes of the blind. My poor little girl comes and stands by my side, and lifts up her hand and passes it over my hair and down my garments, and then says, 'O, papa, I am sorry I can't see you!' I cannot do any thing for her; she is blind—stone blind—and I cannot heal her." No; God has not given you that power, but I will tell you what you can do. There, by the wayside, is a poor soul blinded by sin, with a dark, dark soul, stretching forth its empty basket for alms. You can take that soul to Him, into his light, and bid him "behold the Lamb of God, which taketh away the sin of the world;" and as he looks, he lives. Which is the grander achievement—opening your dear child's eyes on your own face, or turning the gaze of that stone-blind sinner on Christ? Your poor boy carries in an almost empty sleeve a withered, shrunken arm. Paralyzed, it hangs motionless and helpless. You tell him to stretch it out—he cannot do it. You make the attempt to restore the flesh and to give elasticity to the sinews; but there hang those shriveled, helpless fingers. The mother never washed them that she did not baptize them with her tears! You can't straighten them. No; but you can teach the boy, in his sin, to reach out the spirit-hand and clutch the Infinite; to lay hold on One mighty to save, and hold on there, even in his wrestling, crying,

"In vain thou struggled to get free;
 I never will unloose my hold :
 Art thou the Man that died for me?
 The secret of thy love unfold :
 Wrestling, I will not let thee go,
 Till I thy name, thy nature know."

And clutching, holding, there, until his glad soul sings
 out—

"'Tis Love! 'tis Love! thou diedst for me;
 I hear thy whisper in my heart;
 The morning breaks, the shadows flee;
 Pure, universal Love thou art:"

and you can send him over his Jabbok to find the first
 real Sunrise that he ever knew. Which is the greater
 of the two?

You can't take the loaves and fishes, and break to the
 multitudes, the food increasing as you give away; but
 you can do a better thing: you can give to any starving
 soul God's own blessed word that reveals the Bread of
 Life sent down from heaven.

And, once more, *I measure the results by their dura-
 tion.* The miracle came and went; the blind eye was
 opened; but by and by, flattened with age, and at last
 went into the darkness of death. The withered arm
 was healed; but it again became rigid and turned to
 dust. The sea that was quieted by the voice of Christ,
 when again the winds came in unchained fury rolled as
 madly, and tossed as desperately, as before. But the
 Christian achiever works on mind, and mind is immor-
 tal as God. The Christian achiever works on heart,
 and a grand old Hebrew poet said, "My heart shall live
 forever." We work in colors that shall be as lasting as
 eternity. We work in, with fingers of holy faith and
 Divine achievement, colors which shall only brighten
 as the ages go by.

Brethren, I have tried to bring you this afternoon, as best I could in this beating storm, amid this elemental war, some of the possibilities of Christian doing. Will you indulge me in a word or two, very practical, and, if God please, a word of conviction to you and me as to higher duty. It seems to me that this is eminently an age of results. It is no longer a time when we are to stand and fight for mere dogma. I know we are "to contend earnestly for the faith once delivered to the saints." The controversies that divided the Church in the days of my own boyhood are scarcely ever themes of pulpit ministration, save by men that preach to empty pews. The controversies of the past have been in a great measure quieted. The man that in these days attempts to hold the people by fifty-two sermons a year on the mode of baptism, or election and reprobation, or liturgic services, will send them from him as sheep scattered by a wolf. We have passed out of the age of dogmatic disputation, and also the age when struggling for the right of experience to assert itself. God has held the Church, with its open Bible, with almost universal freedom of conscience—has held his Church with the gift of the Holy Ghost upon it to this, which ought to be the hour of sublime achievements.

What elements of power we wield! Truth unmixed with error, flashing as God's own lightning in its brightness, resistless, if properly wielded, as that living flame! O what agencies! The Holy Ghost standing and pleading with us to so work that he may help us; the very earth coming to the help of the Lord Jesus Christ! And yet I am painfully impressed that we are not wielding the elements of Christian achievement nearly up to their *maximum*. There are at least twenty thousand Methodist preachers of varied names and orders. O

what a grand theology we hold! O what wonderful elements of power have entered into the preaching of the Methodist pulpit! I stand here this afternoon to bear my record that they are as puissant, as mighty, as resistless, now as ever! But O! how many of us content ourselves with throwing toys instead of thunderbolts! What care we take to load our artillery with blank cartridges instead of solid shot! God forgive us if we are in any measure sinking into formalism, and losing our ancient power! I have not often dared to speak thus to my fellow-ministers, but I must cry out, for the burden is on my soul.

My young brethren, let me plead with you, at least, this afternoon. Hold, hold, the Gospel of truth; the Gospel of thunder; the Gospel of lightning; the Gospel of love! O for the Methodist pulpit to come to its feet, to be baptized with the Holy Ghost! O for the Methodist pulpit with its grand theology to thunder in God's name till it rings the death knell of formalism, of ritualism, of papal error; till it proclaims a free Gospel for all the world!

Look at the possible power of the religious press. What ought it to be, and what is it? I do not undervalue it. I gave twelve of the best years of my life to its service, and I honor the good men who serve it. But what might it be! An evangel in every home; an apostle to every darkened neighborhood; the voice of one crying in every spiritual wilderness, "Prepare ye the way of the Lord." But what is it? Burdened sometimes with emptiness and chaff, and loaded down with that which weakens faith and embitters trust. O for the entire religious press to be baptized from on high! O for the baptism to come upon every editor and contributor! to purify every font of type! O may holiness

to the Lord be written across the front of every power-press! May every composing-stick be inscribed with salvation! I pray God to set the press on fire everywhere, or to—I'll not say the rest. I stop with the other prayer, that God may set it on fire of love. It can hurry the millennium.

What wonderful power we have in Christian song, and how we let it be frittered away! O for a singing Church, that will sing with all the zeal and earnestness that glee-clubs sing in times of great political excitement, or as armies rushing into battle; as Frenchmen sing their Marseillaise! O for the breath of song to come upon our Zion! I sat out there to-day and listened to my old friend M'Cabe. We have summered and wintered together, God bless him! I sat there, I say, and listened to the tide of song—hundreds of voices swelling your choral melody—and found myself weeping. I had been greatly moved under the sermon, had felt wonderfully awakened with convictions of duty, and then found myself floating upward on those wings of minstrelsy, and, though always songless, found myself singing

“I love to tell the story.”

O for this breath of song to come back on the whole Church again! We can sing our salvation through cities, through the wilderness; we can bring the people about us with song: but unfortunately we are burying that shining talent. What will we say when the Lord asks for it?

O for woman's full power in the Church! Woman, God's evangel at home and elsewhere; woman, telling, with wifely love, and sisterly tenderness, and motherly sanctity, how the lost may be found, the wanderer saved! Woman, reaching out her hands to save those that are

toppling down to hell! O women, will you comprehend your power? You say sometimes if we were only men how differently we would do! I used to think so; but when I see woman following fashion blindly, when I see her throwing away her influence, when I see her sanction of irreligious social life, when I see reckless prodigality instead of self-denying thrift, I am not so certain. O for woman's full power on the broad field of Christian achievement!

What do we want to give us all this? More faith in Christ. We sometimes sing,

"Nearer, my God, to thee."

Rather my song would be,

"Nearer, O Christ, to thee."

Nearer to the open side; nearer to the bleeding heart; nearer to the eyes that wept in love because I was a sinner; nearer to the scarred hand which wields the scepter of dominion! for faith in Jesus—our wisdom, our righteousness, our sanctification and redemption—will give us this power.

Look at souls that are dying. He loved them! How much I cannot tell; he loved them! and love stirs in every throb of his breaking heart. That unutterable love was seen in the crimson sweat trickling to the ground as he trod the winepress piled with clusters. And here they whom he so loved are turned over to us. If they are saved it must be by us; they are lost, if we do not go after them; lost, if we do not find them; ruined, if we do not rescue them. O Master, put thy love on our hearts, thy yearning on our souls! We are to blame if a man or woman comes here and goes away without a personal appeal being made to bring them to Christ.

What else do we need? The mighty prayer, Come, O Breath, and breathe upon us that we may live! Come, blessed Spirit: this the cure of our formalism this the end of our aping excessive liturgical service, this our endowment of power, this our Divine light and love! Come, O Breath! Come! Come, O Breath, and breathe upon us now!

VI.

On the Mode of the Divine Existence.

BY REV. JOSEPH DARE,
OF WESLEYAN CONNECTION, AUSTRALIA.

In the name of the Father, and of the Son, and of the Holy Ghost.—MATTHEW
xxviii, 19.

THERE is no study so sublime, so profound, so elevating, and yet so humbling, as the study of God. The noblest science, the mightiest philosophy, the most commanding truths, are to be found in the existence, the attributes, and the works of Jehovah. Many have studied this great subject from the ample volume of nature; and in the origin of the earth, in the intelligence and harmony of creation, and in the mysterious movements of Providence, they have learned much of the wisdom, and power, and goodness of God. The illustrious of all ages have been students of the works of God, and have benefited by the courses of instruction presented. Adam was a student of natural history, and amid the groves of Eden, from his knowledge of the creatures, gave them their names. Noah, amid the toils of husbandry, was a planter of vineyards, and cultivated the vine. Abraham, as Grotius informs us, had a great knowledge of the stars, and was a profound astronomer. Jacob was a philosophic shepherd, and profited by his philosophy. Moses was learned in all the sciences of the ancient nation of Egypt, the boasted cultivator of science. Solomon, as the Scriptures inform us, was a skilled naturalist, and wrote a history of

plants, from the hyssop that springeth out of the wall to the cedar in Lebanon. These early progenitors, as well as their illustrious successors, experienced that truth of royal authority, "The works of the Lord are great, sought out of all them that have pleasure therein."

But nature tells us nothing of Divine holiness, or mercy, or love; nothing of that immortality, that life beyond the grave, where God shall dwell in the midst of his saved and glorified people. It is only in this Word—this revealed Word—that we can "find out the Almighty unto perfection." Herein he has revealed himself, as in no other mode, as that Infinite One, in whom mercy is blended with majesty, and in whom almightiness is combined with tenderness, compassion, and love.

The point of this revelation to which your attention is to be this afternoon invited, is the *mode of the Divine Existence*.

Theologians have termed it the Trinity in unity, expressed in the words I have read to you: "In the name of the Father, and of the Son, and of the Holy Ghost." Against the Catholic faith there are three leading errors in the present day in relation to this subject. The first is that of the Tritheists, who assert that there are three gods, denying the Divine unity. The second is, that of the Ditheists, or Arians, who maintain that there is one eternal God, the Father, and one not eternal, the Son, a greater and a lesser Divinity. And the third is, that of the Deists, who, while believing in the existence of God, deny the position of the Son and of the Holy Ghost in the eternal Godhead. To each one of us this subject is of vast importance. It is essential to the Christian system, as the belief in the existence of a God is to religion generally. It is, in fact, the primary truth

of Divine revelation, the basis of Christian faith and obedience, the sum and substance of all theology, of all true religion, and the marrow of all Divinity. May God assist us in our meditations! and, though we cannot fully comprehend his glorious nature and character, may we learn more fully to love and adore him, until, changed into his blessed image, and caught up to his bright abode, we shall see him as he is, and praise him as we ought!

In the first place, let us give attention to the scriptural testimony of this doctrine; then let us notice some objections raised against it; and then we will give attention to its practical improvement.

The word trinity, as you are aware, is not found in the sacred Scriptures. It was introduced into the language of the early Church by Tertullian, as expressive of the existence of three distinct persons in the undivided essence of the Godhead. It does not mean three gods, but three distinct persons in the one Godhead. As expressed in the precise language of the Athanasian creed: "We worship unity in trinity, and trinity in unity; neither confounding the persons nor dividing the substance. There is one person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty coeternal." The Scriptures distinctly reveal to us this glorious truth. They tell us that there is one God; that there is none before him; that there is none besides him. There is, there can be, but one Infinite One.

Then this Deity is spoken of in the plural form: "And God said, Let *us* make man in our image, after *our* likeness." More than one hundred times in the Pen-

tateuch alone there are found combinations of the singular and plural form. "The Lord thy God;" and in this plurality there are three distinct persons, as in the ancient blessing prescribed by God for his people, and as in the song of the seraphim in the vision of the prophet. Take that familiar passage describing the baptism at Jordan, and you have the Father speaking by an audible voice from heaven, the Son standing in his humanity on the banks of the Jordan, and the Holy Spirit descending as a dove and lighting upon him, and, in the precise language of the text, this doctrine is beautifully presented: "In the name of the Father," not the names, mark you,—*"this is my name forever, and this is my memorial unto all generations"*—"In the name of the Father, and of the Son, and of the Holy Ghost." That is God's name; there is the unity of the Divine existence. Then it is in the name of the Father, not *by* the Son, not *through* the Holy Ghost. There you have the equality presented—"In the name of the Father, and of the Son, and of the Holy Ghost."

But, for a moment, let us refer to the distinct deity of each of the distinct persons. There is the Father; the sole governor of the universe. The First Cause of all existing things underlies all religion, and has been received by the vast family of mankind, with a very few exceptions, from the world's infancy. While the Atheist has denied it, all nature has arrayed herself against the lie he utters. "Ye are my witnesses, saith the Lord, that I am God." And from the atom to the archangel, they have borne the testimony. As Phidias contrived his mechanism so that his memory could never be obliterated without the destruction of his work, so the great name of God is interwoven in the texture of all that he has made. His goodness blooms in every flower, his

glory beams in every star. There is a God! The sun speaks it in his splendor by day, and the moon in her radiance by night. There is a God! Inanimate nature, from the pebble upon the beach to the orb that shines in the vaulted sky, declares it; and animate existence, from the tiniest insect to Gabriel before the throne. The earth is full of him. His majesty commands the cherubim; his temple is all space; his arm is around all worlds. The sunbeam is his smile, the earthquake is his tread, the lightning is the flash of his eye, and the thunder, in its pealings, is the tone of his almighty voice. There dwells not an individual on the face of this globe to-day, who possesses a full and abiding conviction against the existence of God. Men have professed such a belief; they have declared themselves to be the offspring of chance; orphans in a fatherless universe. But Caligula, with all his boasted atheism, has trembled before the storm; and Volney, amid all the professions of his infidelity, has prayed amid the perils of the tempest: thus involuntarily denying in their lives the wicked utterances of their lips. O how often, as you have looked around these scenes of nature in all their harmony, have you thought of your great Father in heaven!

As I came across the continent, and as I beheld its wondrous scenes—as I looked upon the San Joaquin Valley, and gazed upon fifty square miles of waving corn; upon the mammoth grove of Mariposa, and beheld trees capped with eternal clouds, the relics of fifty centuries ago; as I stood in the Valley of the Yosemite, and looked upon its falls, unsurpassed in beauty, and its rocks of eternal magnitude and existence; and then, sublimest of all, upon the scenes of Niagara, I thought of those beautiful lines:—

" These are thy glorious works, Parent of good,
Almighty ! thine this universal frame,
Thus wondrous fair ; thyself how wondrous then !
Unspeakable, who sitt'st above the heavens,
To us invisible, or dimly seen
In these thy lowest works ; yet these declare
Thy goodness beyond thought, and power divine."

Then there is the doctrine of the Son. Socinus and others have long endeavored to rob him of the brightest jewel of his crown by denying his divinity. They tell us he was a man only, and that he only differed from other men in sanctity and office ; and the tendency of some of the highest forms of literature, during the commencement of this latter half of the nineteenth century, has been of the same character—to take from Jesus his supreme Godhead, and to leave us this Gospel as a thing reflecting no honor upon God, and bringing no comforts to men. Now, if Christ were a mortal, merely, however exalted, there can be no more efficacy in his death than in the death of Stephen, or of any other martyr. It was the Deity of Jesus that gave infinite merit to his sufferings and to his death. If Christ were a man only, however distinguished, there can be no more virtue in his blood than in the blood of Zachariah or of righteous Abel. 'Tis Deity that made the blood of Jesus precious blood. If Christ be a man only, then his intercessions in heaven, before the mercy-seat, are only the prayers of a saint. Thank God, they avail for us ! If Christ were a man only, the promises he has given us are simply like man, fallible. Thank God, they are all Yea and Amen ! Take the Divinity of Jesus from the Gospel, and you take the sun from the system, and nothing but disorder and darkness remains ; you take away the very foundation on which the structure is erected, and the whole

becomes one vast, universal ruin. Thank God, we are not left on a subject so vital to all our spiritual interests to the erring judgments of men! God has given us proof, clear, satisfactory, decisive, triumphant; refuting error, removing doubt, and demonstrating the supreme, the proper Deity of our Lord and Saviour Jesus Christ. You take those august titles which belong to God—they are all given to Jesus. You take those mysterious attributes which are only associated with the Divine nature, and in the very terms in which God expresses his infinite glory Jesus appropriates them. You take those acts of creation, of sustaining power, of destruction—acts which belong to a God—and Jesus is declared to have accomplished them. Then he pardons sin; he receives Divine homage; he communicates miraculous power; he stills the tempest; and shall at last judge the world. All these claim for him the inalienable prerogatives of a Divine Being, and they demonstrate his eternal power and Godhead. During his life the Saviour manifested a dignified silence with reference to his greatness. If he taught it, it was by implication rather than assertion; it was by prophecy rather than by direct avowal; it was by his works rather than his words. But when the truth was demanded, when the interests of truth required the declaration, he gave it. “Then the high priest said unto him, Art thou the Son of God? And he said, I am.” “I and my Father are one.” And when amid rending rocks and supernatural darkness he gave up the ghost, his very murderers declared, “Truly this man was the Son of God.”

O, brethren, what a cheering thought is this, that our Saviour is Jehovah Jesus! His heart is full of human sympathy; it glows with infinite love, while his arms are extended to receive us as his disciples, as his loved

ones. Let us join to-day in the ascriptions of the sainted ones around his throne : "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever!"

Then, there is the eternal Spirit. Some forms of error have taught that the Holy Spirit is simply an influence, an emanation from God; and our frequent references to his secret and invisible motion have, perhaps, given strength to the error. The very term spirit, which means wind or breath, and which describes that which is immaterial and invisible, have strengthened the tendency. How important, then, that we should possess those distinct evidences which show us the personality—and the Divine personality—of the Spirit of God; a distinct agent in the ever blessed Godhead.

You will have remarked how often the personal pronoun, the strongest expression of personality, is used with reference to him. Jesus said: "When He, the Spirit of truth, is come, he will guide you into all truth." Then there are his personal attributes of love, and wisdom, and power. He may be resisted, grieved, his strivings quenched, and sinned against. And take his acts. It was He who brooded over the stagnant scene when chaos was formed into order, and when beauty rose from confusion, and when light first dawned upon the world. It was He who taught the great leader from the Sinaitic desert truths of history, of events which existed when no man was living to witness them, and enabled him to write a history of those astounding times. It was He who filled the soul of David with the beautiful poetry of the Psalms, and who shed the inspiration upon those sacred lyrics. It was He who gave Solomon wisdom as the sands of the sea,

who taught him the songs of love and the proverbs of knowledge ; who spake expressly by Isaiah, when, with tones of touching tenderness, he spoke of "the sufferings of Christ, and the glory that should follow," and described the scenes which were yet eight hundred years in the distance ; who led Ezekiel to the valley of dry bones ; who filled the soul of Jeremiah with holy grief ; who made Amos, the keeper of cattle, a prophet. Then there were Haggai, Nahum, and Malachi, all inspired men. But who inspired them ? There is but one reply—"Holy men of God spake as they were moved by the Holy Ghost." And those agencies and operations, which are to us sources of consolation, are referred to the office of the Holy Spirit. 'Tis He who injects the first beam of light, who prompts the first contrite emotion, and then carries on the work until we are perfect in holiness, and made "meet for the inheritance of the saints in light." This is the Scripture testimony, and

"Where Reason fails, with all her power,
There Faith prevails, there Love adores."

Now, men have objected to this doctrine which we proclaim, (as your Bishop has declared,) as the great foundation truth of all our teaching throughout Methodism. They have objected that it is a contradiction in terms to state that God is one and three in the same sense. But theirs is the misapprehension, the misstatement. We have never said that such was the case ; we have never said that there were three distinct gods, separate gods, possessing distinct natures, and attributes, and powers. We have said that the Deity existed in an undivided essence, but in a threefold personality—the Father, the Son, and the Holy Ghost.

While there is nothing in nature as a symbol exactly

to represent this, how many beautiful forms are presented analogous to it! Augustine found one in the human system—in the soul itself—which, while one in substance, possessed memory, will, and understanding; but who shall tell their union? The great Erasmus was convinced of the truthfulness of this doctrine as he examined the three-leaved clover. He said, "Here is one root, one stem, one fiber; but these leaves are three." Mr. Wesley said, "Tell me how it is that in this room there are three candles and but one light, and I will explain to you the mode of the Divine existence." A skeptic propounded the difficulty to one of your converted American Indians, in the shadow of the Rocky Mountains. What was his reply? Said the child of the forest, "There has never been a difficulty to me in that. I have gone to the lake in winter; it was frozen, covered with snow. I have wiped away the snow, and have broken the ice, and have drunk the water, and have said, "Snow is water, and ice is water, and water is water; these three are one!"

Then it has been objected that this doctrine is contrary to reason. Now, we ever hold that nothing in that precious book is contrary to reason, but there is much in it that is above and beyond reason. We must expect that a revelation from God would give us much that was unknown before, much that was untaught by the light either of nature or of reason—such as the sanction of his laws; the personality of the two natures in Christ; the doctrines which relate to angels; the resurrection of the human body, and the sublime truth we are meditating this afternoon.

Let us never forget, however, as Christians, that this great doctrine has been given to us, not as a theory for our speculation, but as a revelation for our belief.

God has never given us powers to comprehend all the mysteries of his book. If he had wished us to understand them fully, he would have given us capacities fully to comprehend them. But what has he done? He has enabled us to receive and to repose our confidence in full belief upon truths which we cannot comprehend. For example: there is not one of you here to-day that does not believe in an uncreated God; but how a being can exist who had no beginning, you cannot comprehend. We accept the testimony; and in doxology, in baptism, and in benediction, we speak "in the name of the Father, and of the Son, and of the Holy Ghost."

But again. Our opponents complain that it is too mysterious to be received. Were there no mysteries in the Bible, we should doubt its being the transcript of the Eternal Mind. The "mystery of godliness" adapts it to our ruined race. These mysteries of the Bible are like the mountains of the world; they give grandeur to the landscape and fertility to the soil. But of all the objections skepticism has raised, this is the weakest. You take this philosopher and you say to him, "Your heart beats four thousand times in every hour; but you cannot tell me—no profound research in physiology has ever discovered—what gave it its first motion, or what keeps it in palpitation. And yet it beats! It is mystery all." And then you take him out into the light, and ask him to describe its motion; how it skips over two hundred thousand miles a minute, and you baffle him again. It is mystery all. And then you talk to him about the air you breathe and that surrounds you; worlds spin in it hanging upon nothing; the ship plows the fathomless ocean like a thing of life before its power; the ocean is roused into turbulence, and the forest bends and creaks beneath it; and yet you cannot "tell whence it cometh,

and whither it goeth." It is mystery all! And just as the chemist cannot explain to you the beautiful affinities of his science, or the natural theologian the laws which govern the material world, or the living man the mystery of his life, so neither can many passing occurrences of the hour, so full are they of mystery, be explained by these worldly philosophers. They cannot tell you by what process the eye takes in the range of vision, and colors the beauty of the landscape; how the will within acts upon matter without; so that, as you wish, you can waive your arm and open and shut your hand. It is mystery all. And yet these worldly philosophers, who are so terribly ignorant, stumble at the precious revelation God has given, because of its sublime mystery.

Augustine, the father of theologians, was walking on the ocean shore and pondering over the truth, "three distinct persons, not separate, but distinct; and yet but one God;" and he came upon a little boy that was playing with a colored sea-shell, scooping a hole in the sand and then going down to the waves and getting his shell full of water and putting it into the hole that he had made. Augustine said: "What are you doing, my little fellow?" The boy replied, "I am going to pour the sea into that hole." "Ah!" said Augustine, "that is what I have been attempting. Standing at the ocean of infinity, I have attempted to grasp it in my finite mind." O, who, by searching with the power of reason, finds out God; or who, by finite mind, can scan the Infinite? Rather might the feeble moth carry the mountains away and bear the globe upon his tinsel wing, than that man, with all his boasted powers, should comprehend the self-existent God! God has revealed himself in Holy Writ, "the Father, the Son, and Spirit," three in one.

But, brethren, let us come to what, to all of us, is

the more interesting part,—the *practical improvement* of this great subject. There is no truth more true than that which I have selected for your meditation. It is one in which we are all most deeply interested. Associated with it are the three great cardinal truths of our faith—the fall, our redemption, and our sanctification. The Father confers the blessing, and it comes through the medium of the Son, and by the Holy Ghost. It is communicated to your believing soul; and your praises and prayers go back through the mediation of Jesus, by the aid of the Spirit, and are presented to the Father. There is no truth in which we are more fully interested; and yet when we think of the glorious triune God, these distinct persons are so essentially, so ineffably one, that we adore the One Infinite Perfection. “Whom have I in heaven but Thee? and there is none upon earth that I desire besides thee.”

Now take the great doctrine of the Father. Though the Creator of all things, though the Governor of all worlds, cherubim and seraphim his train, and dazzling light his throne,—though “he maketh the clouds his chariot,” and rideth upon the storm, and calmeth the roaring of the sea,

“This awful God is ours,
Our Father and our love,”

pitying us and loving us, giving beams of his glory to attract us, investing himself in his love to win our hearts, and doing all in his power to bring us to repose our confidence in him, and say “Abba, Father.”

Have you realized this to-day? Have you said:—

“My Father, God! that gracious word
Dispels my guilty fear;
Not all the notes by angels heard
Could so delight my ear?”

O, how much you have felt the presence of your Father in these services! You have unbosomed your grief into a Father's ear; and in your sorrow you have found sympathy in a Father's heart; and you have leaned upon a Father's arm; and you have felt that it was a Father's arm that guided you; and you have reposed in the sweetness of a Father's love. O, 'tis wondrous, 'tis incomprehensible, and yet 'tis true,

"He owns me for his child,
I can no longer fear."

And, then, there is the doctrine of the Son. And what has he done for many of you? You can remember well that when bowed in your sorrow he came and lifted you up, and you rose "unutterably full of glory and of God;" and he spoke the sweet words that hushed the troubled element of Gennesaret, "Peace, be still."

"I never shall forget the day,
When Jesus washed my sins away."

Can you not call to mind, could you not tell, of the circumstances; how, like Bunyan's pilgrim, you felt the burden roll off; how you rose from the "mire and the clay;" how you felt your feet upon the Rock of Ages; how the first breath of heavenly freedom fanned your brow; how the sepulchral stone that had entombed your soul was rolled away, and you rose into reconciliation with the Most High? Glory be to God!

And he is with you to-day, brethren. There are hundreds of you here that can say,—

"I know my sins are all forgiven,
And I am in the way to heaven :
Glory to the bleeding Lamb."

"Unto you that believe he is precious;" precious as he gives you deliverance from the curse; precious as he

gives you a peace in which you find a tranquil conscience and a smiling God! blessed be his name! Precious as he leads you to a fountain where the crimson becomes as wool, and the scarlet is made white as snow. Halleluia! Precious as, at the last, there will be light at eventide, and the shroud will be transformed into a robe! And there will be victory in the last conflict, and death will be mellowed into a sleep, and the grave will be the vestibule of glory. Halleluia! Brethren, there is no Saviour like yours—Jehovah Jesus—he is always present with his people.

And I want you to-day to pledge yourselves that from this hour you will be devoted to his service. What is there to be compared to truth like that? What in art; what in science; what in politics; what in morals; what in the affairs of nations? Let the wise men glory in their wisdom, and the mighty men in their power, but "God forbid that I should glory save in the cross of our Lord Jesus Christ."

Then, my brethren, there is a thought connected with Jesus which we should all carry away from this camp-meeting. There is a moment coming to each one of you when this will be the all-important matter. You will be lying upon the bed of your last sickness. Weeping friends will fill the chamber; your lips will have become bloodless and livid; your cheek will have assumed the pallid hue; wealth and pleasure will all be as nothing; your probation will have been brought to a point, and your feet will stand upon the last shore of life; and then none but Jesus will be of benefit. Your minister will come, and he will step across your chamber floor softly, and, putting his lips close down to your deafening ear, he will ask you these questions, "Is Christ precious?" "Is the Lord Jesus made unto you wisdom, and right-

eousness, and sanctification, and redemption?" Happy, thrice happy, will it be for you if in that hour you shall be able to say, "'He is precious;' he giveth me the victory; I am washed in his precious blood; 'I know that my Redeemer liveth.' 'I know whom I have believed.' I 'know that if the earthly house of this tabernacle were dissolved, I have a building of God.'" That will make dying easy; that will make the pillow soft. Jesus shall be there, and the room may be full of angels, and a bright convey and a chariot of fire may be waiting to convey you to the paradise of God. Glory, glory, glory!

And then, my brethren, there is the doctrine of the Spirit. And how precious to you is that truth! I never felt his power more than yesterday. He was here as the Spirit of light, dispelling darkness; and he was here as the Spirit of wisdom, making wise unto full salvation; and he was here as the Comforter, filling with strong consolation; and he was here as the Fire of the Refiner, purging away the dross. Now this is his special office, his chosen employment. Fire and water are of this purifying character; and it is the will of God that every believer on this camp-ground should be saved from sin.

Brethren, that has been from the beginning the distinctive peculiarity of Methodist preaching. We have preached that a sinner is justified by faith through the blood of Jesus, and then sanctified by the Holy Ghost and made fit for heaven; and many here have entered that haven of hallowed rest. And this mighty agency is here this afternoon—the Lord, the Spirit—and he is here to lead you all in. Many have entered, I have said, and they are richly laden with the delicious fruits of this heavenly Canaan; they are drinking at the fountain-head of bliss; they are feeding on that heavenly

manna; they are basking in the meridian light of God's love; they are learning the new

"Melodious sonnet,
Sung by flaming tongues above,"

"Thou hast washed us from our sins in thine own blood." And will not you be free? Will not you be free, my brother, my sister, will not you be free? Through the precious blood of Jesus and the power of the Spirit victory is sure. God has said, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, I will cleanse you. . . . I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And [beyond all] I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

And now is the day of salvation. While the shekinah is in the holy place, while the heavenly Paraclete is brooding over us, "behold, now is the day of salvation."

O what happiness shall be yours when Jesus makes your heart his home! Your experience shall be as the garden of the Lord; and in sweet, and dignified, and holy humility you shall walk with him all the days of your life until the end come. And then he will receive you to our Father's house:

"Like Moses, to Himself convey,
And kiss your raptured soul away."

O, brethren, why may not these influences increase, and extend, and be the commencement of a wave of spiritual life which shall roll across this vast continent, from the Atlantic to the Pacific, laving every shore and sending its healing waters to the far-off ends of the earth? The Lord grant it! The Lord grant it!

VII.

Believers Chosen of God unto Salvation.

BY REV. J. GARDNER,

OF THE METHODIST EPISCOPAL CHURCH OF CANADA.

But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.—2 THESSALONIANS, II, 13, 14.

THE metropolis of Macedonia, in the days of the apostles, was a populous place—a city, a port of some considerable importance, a commercial center, a military post. Many of the inhabitants were wealthy, many were learned, but most of them were idolaters. The Gospel had been introduced prior to the writing of this epistle, and when introduced among that wealthy and learned people, no doubt there were exhibited among them traits of true nobility. Incidentally we learn, however, that there were a more noble people not far distant; less distinguished, it is true, and, in the estimation of that age, less important, yet really more noble.

Paul preached at Thessalonica, as he was wont to preach in other places, the repetition of sentiments, not simply as a matter of convenience but as a settled question of duty; and in preaching to the people of Thessalonica, with their wealth and wisdom, Paul preached as he did at Corinth; as he himself declares, “determined not to know any thing among you save Jesus Christ, and him crucified.”

In thus preaching to the people of this great city he

has given us, perhaps, direction, at least instruction and excellent example, to guide us. Preaching Jesus, he presented him as Lord, in the divinity of his nature; as Saviour, in the love of his heart and in the gracious provisions of his atoning merits. But Paul was not contented with proclaiming Jesus in the character of Lord and Saviour; he added, and appears in this epistle to have given emphasis to, Jesus as judge of men—judge of quick and dead.

The diversity of sentiments or characters thus introduced all concentrated, and are still found, in the name that Paul preached to the people of Thessalonica.

To this we may add, he preached to them doctrine—the doctrines of grace, the essential or cardinal truths of the Bible. Doctrines are not only intended for the enlightenment of the head, but to influence and regulate the heart. I might here furnish a summary or epitome of the doctrines, but I think it is not called for; you would not be wiser by my repeating some of these cardinal truths; you would not be specially impressed by any arguments that I might offer as comments in the support or elucidation of these great things, so wise, so essential.

That Paul preached doctrine leads us to conceive that it is right and proper; and we know the importance of knowing and learning the things that pertain to salvation. And with the cardinal truths of religion—the doctrines thus inculcated—Paul was wont, at this city as in other places, to speak of experience for the heart; a matter never omitted, so far as we read, by the preachers in primitive times; a matter that we believe can never be omitted, or even assigned a secondary place, in the teachings of salvation to men. Of this experience he presented the incidents, the details, the *minutiae*, sometimes in special order, at other times in a different form.

But doctrines for the head, experiences for the heart, will not suffice ; there are also given us in the teachings of the apostles, and in their epistles, rules for the practice of the life. These rules are specific, minute, full. You have only to read, in order that you may understand their purport and aim ; you have only to investigate, in order to see their propriety and fitness. The principles thus inculcated produce feeling, and the principles and feelings were always regulated by form—the form of sound words—always properly controlled and under restraint.

We have no objection to excitement ; we can have none to proper religious feeling. We desire to be recognized as in fullest sympathy with all that God will do in us, and all the emotions of our being that he stirs up by the efficacy of grace.

The influence of these teachings was certain ; it was distinct ; and the Apostle, under this influence, by a sincere persuasion of the truth, an earnest solicitude for the salvation of men, a life devoted to the advancement of God's glory, labored incessantly, and very successfully, in his direct and well-ordered aims to wean men from the world—a difficult matter in his day, and, perhaps, more difficult to-day—certainly, in our opinion, not less so.

One great department of Christian service and the work of the ministry. in the design of the Gospel, is, I think, to wean men from the world ; and yet we may not accomplish this object by simply underrating the world. I am not of the number who believe we should discard, and denounce, and underrate, what God has made so beautiful, so attractive, so convenient, not to say so necessary, in many particulars, for human beings. I love that sweet sentiment by one of our poets :—

" This world is full of beauty,
 As other worlds above,
 And if we did our duty
 It would be full of love."

The only lack, I think, is found in that utterance—the not doing our known duty. I suppose you all know that. "Blessed are they that know—vastly more blessed are they that do—the will of my Father which is in heaven." While Paul labored, in the sincere persuasion of the truth in his own mind and heart, to wean men from the world, that would not make men good—that would not constitute men righteous—that will not accomplish the work of human probation; and yet, this may be strictly necessary in order to that work. It is written—and I think it is likely true—"If any man love the world—and it is not said how much, or to what extent, or how much of it there shall be in the matter—the love of the Father is not in him." I say I think that is true; I believe it is true—I might speak with authority and say it is true; it is written, and I do not wish to contradict what is written, and I have no inclination, even this morning, to soften the truth. I believe the utterance of God's truth is safe, just as we find it in the book, without explaining away any of its points or trimming its edges.

Now here is something for some men to think about, and probably it belongs to every one of us, for the world has a great variety. To wean men from the world is to wean them from subjection to the fashions of the world. I know we have learned to limit the expression "fashions," to ladies, but I believe it is a base reproach upon them. Fashions are found in other circles, more damaging, more costly, more vile; and I am not pleading for the fashions of ladies. God forbid, as a

Christian, or as a Methodist preacher, I should be so foolish. Fashion is to-day a dangerous tyrant, and the votaries of fashion are in a very sad condition. The Lord show them a better way!

But while we labor with the apostle to wean men from the world, there is not only fashion, but wealth, a great item in this age, and, I believe, in this country. And I have no doubt but there are many here representing largely the treasures of the world. It is no sin to accumulate wealth, but it is a great calamity to love it. "The love of money is the root of all evil." The growth is very rapid, and the diversity of plants, and trees, and forests, wonderful, all found growing upon this root. I need not enumerate, brethren. The design, the labor, the special aim of the Apostle, as we read here and have learned from other sources, was to lead men away from the world; to wean them from its love; to divert them from its pursuit; to show them its dark character—how uncertain and how unsatisfying all its possessions, fashion, wealth, fame, honor, pleasure, and all its treasures, and all the bliss, so-called, which the world contains.

Had Paul ceased at that point he would have made a very imperfect substitute; but in seeking to lead men away from the evil, he points them to a noble and ennobling—yes, a worthy substitute; he labors especially to direct the soul to the Lord Jesus Christ; to salvation in all its parts, in all its varieties and fullness. This theme has been so fully discussed, so ably and richly presented, that it appears somewhat impertinent for me, at present, more than to name it. This is the great topic of the Bible, the great business of the Christian ministry, the great work of the apostles, nay, the great design of the Lord Jesus Christ in coming into the

world; for "this is (to-day) a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The purpose of his birth, of his ministry, of his crucifixion and resurrection, of his ascension and mediation, is salvation—the salvation of men. Paul had not accomplished the purpose of his mind and the design of his mission until men were confirmed in the faith; hence to confirm in the faith and guide them to a maturity in their Christian experience, was the labor and the pursuit of this distinguished apostle of Christ, the Apostle to the Gentiles: a work of such magnitude, of such difficulty, that it could not be accomplished without feeling the power of truth and then proclaiming it. The Apostle was himself a partaker of that power, and affectionately and earnestly propagated and diffused it among the people. Wonderful success marked his ministry, and at every point he succeeded in raising the affections of his hearers to heaven. Under his teaching men who had been destitute of ability and purpose learned to love God and his word, (and those who love God will love his word, and love of the word leads men to love God its author;) hence the word preached was received in "the love of it," "in power, and in much assurance." Of the reception of this we shall treat more directly hereafter; and yet we would here remark that the word Paul taught was to be vindicated by testimony, of which we heard so distinctly and plainly last night. Not only by testimony of the lip, but by the manifestation and labor of the life. All the energies of a saved man—of a believer—find exercise, and scope, and sphere of action in the work of God, in vindicating the truth as it is in Jesus Christ. The mind, the earnestness, the eloquence, the affection, and the joyous experience, unite in order to fit men for this great work—

vindicating by lip and life the word of truth, the grace of our Lord Jesus Christ. The blessedness of this engagement, and the relations into which men enter by believing—simply receiving the truth of God—give them freedom, its own reward; freedom unmeasured, from sin and guilt, from fear and dread, from folly and fault; and those whom Christ maketh free are free indeed. "Where the Spirit of the Lord is, there is liberty." In this freedom the Apostle walked and worked; in this freedom the children of God serve him in "newness of life."

Paul was not indifferent in the strict teachings of the truth; he was attentive, especially in urging upon the people holiness of heart; but with the strictness and holiness they are directed to seek after the wisdom that cometh from above.

These sentiments, in their relation, enjoined as they are by the Apostle, are but streams flowing from the fountains of grace pertaining to the salvation of men or to the great system of revealed religion set before us in the word of God; and they all contemplate, nay, demand an increase: contemplate the extension, provide for the exercise, of constancy and fidelity in our work of faith, patience of hope, and labor of love.

It is evident the Gospel must be preached; no less evident that men should hear what is preached; and if men hear the preached Gospel the obligation to believe and obey needs not to be stated in order to become apparent. Should they hear and disobey, they must of necessity meet the consequences, and submit to the penalties for offense. To believe the truth preached, and receive the Spirit to sanctify the soul, to produce holiness and lead to God, is the blessed privilege of saints and sons of God. This blessed privilege presented to us is not

simply to be regarded in what might be termed, at other points, and for other purposes, a privilege, but also a duty. Allow me here to say, that every privilege brought to us in the kingdom of grace becomes a solemn duty; and every duty, viewed in the light of grace, is a Christian privilege. These things are essential to salvation, and by these and this salvation men are fitted for the "inheritance of the saints"—for the joys, comforts, and blessedness provided in the kingdom of God.

To this blessedness the text especially refers, speaking to us of our calling: "Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ."

The calling of men by the Gospel, as we read and understand that phrase and its equivalents in the Bible, always connects the means with the end. "Called unto holiness;" "called into his service;" "called from darkness into marvelous light;" "called with a holy calling;" yet at every point, and in every case, God always connects the means that will lead to the end, and in the language of our text gives, I think, a very significant and beautiful expression, a plain and direct view of the lesson that he would have us learn. And from the beginning of the redeeming scheme—now I shall not undertake here, before these divines, and doctors, and bishops, to settle when, as the date is not settled in the book—from the beginning of the redeeming scheme, choosing men to salvation always has respect to the way by which salvation shall be effected—always presents the details—leading men into the way wherein salvation shall be reached, in this text beautifully expressed as we read it, "through sanctification of the Spirit and belief of the truth." I am happy to say this is an easy way; I rejoice to believe it is a safe way; and I delight

to present it because it is cheap ; nay, better, put it in its truer form—it is free. Had it been otherwise some of us would never have shared in it. God knew not only our weakness but our want ; and “of his grace” it is said, he “shall supply all your need according to his riches, in glory by Christ Jesus.” Will it be allowed—somebody said there would be many things allowed on this ground—will it be allowed to say, there is only one way given under heaven among men whereby this salvation can be effected? Well, it is true; it ought to be received. There is only one name given, and that name is designated “the Way;” and I think the language of the text is equally explicit, and, perhaps, as much to the purpose as any single phrase in the vast excellence and variety of forms used in the book to lead us to salvation. “Through sanctification of the Spirit, and belief of the truth.” Assuming there is but one way, declaring it in the form uttered, we add, only such are chosen as obey the call. The call is divinely given, and always in good time ; and, I believe, it might be in every case effectual. I never so learned Christ as to believe my heavenly Father trifled with, or labored to amuse, his creatures. The calling to salvation presents to us permission to make it effectual, and is with such plainness and fitness, and in such a time, that it would become effectual. The disobedient have no excuse. Apology for delay men cannot make in virtue and righteousness. We are called ; and being called, are chosen when the call is obeyed. To obey is better than sacrifice. We have heard ; but, alas ! of many it must be said, “I have called, and ye refused.”

God calls by a variety of means, with wondrous power, and the calling should lead us to Christ. Only such are chosen as obey the call and become really

obedient to the truth, and then walk in holiness of life. The choice refers more to the character than to the person. It may be difficult, perhaps, to make the distinction that seems thus to be made; but we are persuaded that the reference to character is stronger and clearer than to persons, having so largely respect to works and moral qualities; and we are called that we may become holy by the processes of grace; holy, not by volition, not simply by our choice, not merely by our acts of consecration, but by the processes of grace. The condition we shall name in its proper time.

The right to become partakers of this salvation and this holiness is "through sanctification of the Spirit, and belief of the truth." Hence all scriptural preaching, confirmed by miracles presented to us in all the range of warning, teaching, encouraging, and comforting the minds, and hearts, and souls of men, is to enlarge the mind, to renew the heart, to save the soul, to lead men to God, and rescue them from the dominion of sin, and make them partakers of the Divine nature, that they may be ultimately inheritors of the kingdom of heaven. The entire range, from threatening to promise—nay, including threatening and promise in all lessons of the book—how readest thou?—is designed to accomplish the purposes of mercy, and to affect the interests of the soul, enlarging the mind, renewing the heart, and saving the soul "through sanctification of the Spirit, and belief of the truth;" so that with choice of will and right affections the believer serves God freely, loves God supremely, walks with God, dwells in God, and God in him. I do not know how, but I believe it to be really true. O, what blessedness is spread out in the light of these provisions of God's salvation! Under grace, "through sanctification of the Spirit and belief of the truth," we obtain

eternal salvation from guilt, salvation from ruin, salvation from the corruption of our nature, full, free, present, complete salvation; "perfect love," if you prefer it; "holiness," if that is the brighter utterance; entire sanctification of all the powers of the soul, of all the members of the body, of all the capacities of your being, in the power of consecration accepted by God, rendered perfect "through sanctification of the Spirit and belief of the truth."

Now this is our calling; and this blessedness Christ Jesus our Lord presents to you, to me; bless his name! O that we may have light to see it, and power to embrace and love it, and ability to exercise ourselves therein, and diffuse it, and spread its light and heat and power, and fire, if you choose, for there is warmth, above the warmth of fire—yes, a consuming fire, consuming guilt and sin, and refining by purging out the dross, and cleansing the soul from its pollution.

This salvation from guilt is, "through the redemption that is in Christ Jesus," made available; not only possible, but offered for our acceptance. All the blessedness of the justified heart, all the blessedness of the sanctified heart, all the consolations that flow down to the sons of God by adoption and grace, the sweets of pardon, peace, and purity blended, unite to tell us the blood of Jesus Christ his Son cleanseth us—not did cleanse us, as some seem to imagine—not will do it, but in its application works in us now; the leaven never ceases its operation, and it never finishes its work so long as there is a necessity for its processes; and the processes of grace are to be perpetuated through the line of human probation. The origin of this grace, the efficacy of its power and application, present it to our view with many attractions, and there are points of

singular excellence that peculiarly engage our contemplation at times ; but every point is to be secured in the manner described in the text. I am not here to explain this Scripture. I am herè, by the grace of God, to try and enforce the lesson it inculcates—every point and particular—and the aggregate of all these points is to be secured. Paul said, “I follow after, if that I may apprehend that for which also I am apprehended,”—and, in following on to apprehend this grace, to be secured in the manner prescribed in the text, “through sanctification of the Spirit, and belief of the truth”—the blessed Gospel of the Lord Jesus Christ, revealed to us, invites, offers, provides, and spreads out, in all its attractions, this grace to men.

Are we secured in this possession. The invitations of this grace are given to us, and these invitations are given that we may be holy, and the provisions are all-sufficient to meet the necessities of our souls, as spread out in the word of God. This gracious efficiency, this Divine arrangement, is the great work of the Lord Jesus ; it is the grand product of the council of the Trinity ; it is the glorious manifestation of God in this dispensation of grace—the fullness of the blessing of the Gospel of Christ brought to view.

The condition of salvation is specified in the text—“belief of the truth.” Do we meet the condition? Shall we meet it in time to come? The condition must be met or the salvation will not be ours in possession. If I should be called to give a definition I would probably simply say, the faith here defined is a living union with Christ. Now the book is very distinct in its utterance on this point : “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” And there is no substitute for

this method of coming. An assent to the truth ; confidence in revealed religion ; faith in the Lord Jesus Christ, that works by love and purifies the heart, is the necessity of the soul. This is the condition of salvation. It seems to many incomprehensible. It has never, perhaps, been fully expressed, and yet many have attempted to explain it. The Bible presents the great fact, and leaves us to gather its meaning and make its application ; and while we are thus brought into living communion with Christ let us ever remember that "a man is not justified by the works of the law, but by the faith of Jesus Christ." Jesus said to a sinner, "Thy faith hath saved thee ;" and it is said respecting the efficacy of this wondrous power which we specify as the condition of salvation, "All things are possible to him that believeth,"—yea, his endless life.

The wondrous power communicated to a soul, the wondrous blessedness revealed with this grace, and the efficacy by which it takes hold of God, we shall not attempt to describe. By the faith of Christ the Holy Spirit imparts the blessedness of sonship and saintship and heirship and eternal life to a believer's heart. The Holy Spirit employs faith as the agency to effect our renewal. God has made this the condition.

Unbelief shuts us out from participation and all possession of this grace. O how great is the sin of unbelief, and yet how prevalent ! How many of us have been brought under its dominion, and debarred from the light and life and bliss grace contemplates and provides, because of unbelief. Light from above, the warmth of renewing and saving power, is a great and important consideration for the saints. The blessedness of the children of God requires that they should come to participation therein.

As the Holy Spirit employs faith as the agency by which to effect our renewal, it puts us in union, in relation, and brings us into communion with, our Head; and co-working with our Divine-human Teacher, Mediator, and Judge, carries on a process whereby, "through sanctification of the Spirit"—the Divine power—"and belief of the truth"—the soul—the co-operation of the human will and heart is brought into fellowship with God and saved from sin.

This Divine and human agency, by which salvation is effected, is God's own method arranged for us. God will not accomplish the great purposes of the sanctification of the Spirit in the absence of faith. Faith cannot exist in its efficacy only through the acceptance and operation of this "sanctification of the Spirit;" and the combined power brings the soul into fellowship, and favor, and communion with its God. The only groundwork of our salvation is thus, by practical appropriating faith in the atonement, brought to our view, and asks our careful reception and adoption this hour. Here all conditions are fulfilled. The heart abounding in these graces finds in them its security and blessedness. "Being justified by faith, we have peace with God through our Lord Jesus Christ;" and being thus saved, this security enlarges, expands, grows.

The salvation thus begun appears in a purified life, and the appearance is of great moment. The provision is right; we believe it; we inculcate it; we encourage it; we rejoice in the provision of this grace. But O, brethren, it ought to be developed and displayed by a purified life—a life of faith upon the Son of God; a life of perfect holiness, walking as he walked, working together with him.

I shall not enlarge at this point. It is not my duty.

It cannot be required to do more than give expression to this great essential. But O, how much it is needed in the world and in the Churches! The Lord give us this means of developing and manifesting a purified life!

The blessedness thus begun and appearing ends—no, that is not the word; it does not end, but it reaches, it consummates in, it brings up to, that higher, grander life in blessedness eternal. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Now I am not able to sever the connection between these parts. I have no inclination to undertake it. The blade, the full corn in the ear, and the ripened grain, are illustrations; the vine, the branches, and the fruit, all represent it to us; the infant, the man, the maturity of character and excellence, all serve to indicate and illustrate, in some faint degree, the blessedness thus prepared for us. O, it is blessedness eternal, gained "through sanctification of the Spirit and belief of the truth."

Now while we preach this blessedness we can only do it by believing to the saving of the soul. "With the heart man believeth unto righteousness." The power to believe we understand is given with the call to holiness. The power to accept the sanctification of the Spirit, by believing the truth, is never withheld, so far as Divine agency and assistance is needed. Men have not to arise in their own might and discretion, and in their own time, and take the blessings of God's grace unaided; but as the aid is ever needed, so is it ever proffered. O that the Head of the Church would now draw us in this direction! now lead us to this fountain, and give us of this grace!

The saving results of this faith is the absolute pos-

session of Christ by you. Not the absolute possession by one to the exclusion of another, but the possession by each to that degree and of that efficacy which Jesus Christ provides for you all. "Christ in you"—an undivided and perfect Saviour; "able to save to the uttermost"—a complete Saviour.

O it is delightful to contemplate this fact! It is not simply a work begun, or in progress, but a finished work; and the atoning merit of Jesus Christ when he gave up the ghost is declared "finished." God does finish this work, and cut it short in righteousness; but the finishing stroke of blessedness is not yet. It is an introduction to a new life; it is a partaking of the Divine nature; an emission comforting us; a real connection leading us to follow him and fitting us to walk as he walked; to exemplify Christ's truth, to represent Christ. How poorly we do it! My heart fails when I contemplate how imperfectly and unworthily, as a Christian man, for these thirty-seven years that I have professed faith in Christ, I have accomplished my part in this work. O that the God of salvation would raise us, and give us not only an inward evidence, but the outward force, that we might display the life of Christ and life of faith! You ask, Where is it? Paul says, "I die daily: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." O this is wondrous, but it is true!

Now in this blessedness we should stand before God to-day, walk and work in the Church, and go in and out before the people as servants of God. The condition of salvation thus specified presents to us the attractions of the cross of our Lord Jesus Christ with wondrous excellence, and with great fitness. I want time to say

briefly, the obedient are saved, and, continuing dutiful, shall be happy and safe forever. The utterances of the book are very many and beautiful; a few will suffice here. "Obey my voice and I will be your God and ye shall be my people." But there is meaning in that obedience. And it is said, "Ye shall be complete in all the will of God." I need not add that accompanying truth, "This is the will of God, even your sanctification." And again, "Blessed are they that do his commandments, that they may have right to the tree of life." Adam was excluded, but the second Adam has taken away the flaming sword, bless his name! and we have access to the tree of life, we have a right to approach, and, through the atoning merits of our Lord Jesus Christ, applied in the renewal and sanctification of the soul, we may pluck and eat and live; live and not die, live and grow. O "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him," and we shall be "growing up into Christ our living head," living branches in the living Vine, and our Father shall be glorified by our fruitfulness. But there must be the living connection of the branch with the Vine, and then the fruit shall not wither. And the Master, to cap the climax, says, "I appoint unto you a kingdom." Now there is meaning in that to us, in our country. We live under a monarchy, but I believe you understand its meaning as well as we do. "I appoint unto you a kingdom." God elects this, and chooses his saints to the blessedness of this election. "And ye"—O is it true?—"ye shall eat and drink at My table." Blessed be God! An appointment, an ordinance of heaven, a provision of Divine grace for the saints who are called, and saved, and continue obedient. The receiver, "called," "believing," and "obedient," then,

ought to bring forth the fruit of the Spirit. And the fruits of the Spirit—may I speak it with affection and yet simplicity?—are really a production of the present life. Do we bear fruit? There are branches laden with fruit—some of it is ripening fast, some has been gathered, and O how gracious! O how much of it!

The Lord help us that we may bear fruit—the fruit of the Spirit! Bless the Lord for the catalogue in the Epistle to the Galatians—“love, joy, peace, longsuffering, goodness, meekness, gentleness, temperance, patience, and such like, against which there is no law”—plenty of it, and O what rich variety! None of the countries and none of the tropics bear such variety. And then it is all alike good. Can you make a choice? Some of us seem at times to have our selections, wise or unwise, but this does not exclude the right and privilege and duty to bear fruit of other kinds. O the blessedness of the “sanctification of the Spirit and belief of the truth,” and the walking in fellowship and faith with God!

By this salvation we are fitted—not shall be—and yet we may speak in the future as well as the present tense; by this salvation we are and shall be fitted “to the obtaining of the glory of our Lord Jesus Christ.” I do not know what is intended in that. My heart was touched yesterday while Bishop Kavanaugh made an allusion to this matter. I cannot repeat what he said. I shall not forget the influence it produced in my soul. I have not been up there, as he intimated, and yet I am not left without light. God has spoken, and the living have some knowledge of the blessedness of future glory. That glory is indicated in the person of our Lord. John says, “We beheld him;” and then adds, “We beheld his glory,”—it shone out in the wondrous life of

our Lord,—“the glory as of the only begotten of the Father, full of grace and truth.” It is enough that the disciple be as his Lord; the promise is, “We shall be like him.” The efficacy of his grace is to descend to me—to us—Christ’s representatives; and while we shall be like him, he promises we shall hereafter be with him—like him, and with him!—shall see him, and be forever with the Lord. The intimation in the person and life of Jesus is somewhat enlarged when we look at him on the mount of transfiguration. I see him changed; the fashion of countenance altered; his raiment white as the light. O, how wondrous all this glory! Shall I ever pass into such brilliancy? Well, the grace of our Lord Jesus Christ, conveyed to us through “sanctification of the Spirit and belief of the truth,” fit me to the “obtaining”—that is the word, to the “obtaining,”—I have not yet obtained—“of the glory of our Lord Jesus Christ.” In my resurrection body I shall be like him, and have a body like unto Christ’s glorious body; in my sanctified nature I shall bear the image of the heavenly. O! it is too much to think of; and yet too clearly revealed to doubt or dispute. The Lord help us to come to this light, and look until we are changed “from glory to glory, even as by the Spirit of the Lord.” The Lord Jesus will reveal himself, and will give life, and salvation, and happiness, and hope as an anchor to the soul, and the fruition of endless life to his saints before his throne forever.

All this is given, being “called” and “obedient,” “through sanctification of the Spirit, and belief of the truth.” Now, then, brethren, the call is given. Is it obeyed? If not obeyed, we cannot believe; if we do not believe, the work of sanctification will not be wrought; if not sanctified, we shall not be glorified.

We offer these suggestions, not by way of deterring, but as urgent forces to prompt you to so improve the grace of God, that "through sanctification of the Spirit, and belief of the truth," you may obtain the glory of our Lord Jesus Christ, and sit down with him on his throne, even as he is set down with his Father on his throne.

VIII.

The Preciousness of the Soul.

BY REV. JOSEPH CUMMINGS, D.D., LL.D.,

PRESIDENT OF WESLEYAN UNIVERSITY.

Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.—JAMES V, 19, 20.

GOD alone converteth the soul. The Holy Spirit alone reneweth the heart. And yet, in this language of Scripture it is said, that "he which converteth the sinner from the error of his way shall save a soul from death." We have no difficulty in understanding Scripture with reference to this subject; for God has plainly revealed the truth. While the Holy Spirit alone reneweth the heart of man, that work of the Holy Spirit is dependent on human will, and God has been pleased to honor human agency in its persuasive power over men. And so powerful is this influence in leading men to submit themselves to God, that he is pleased to speak of it as an agency that accomplishes the work.

It is said that "he which converteth the sinner shall save a soul from death, and shall hide a multitude of sins." There cannot be any doubt as to whose sins are hidden by this work. Surely, not the sins of the one who is engaged in securing it. Whatever we may do, however earnest our efforts for the welfare of others, we can never by these labors save our own souls.

"Could my tears forever flow,—
Could my zeal no languor know,—
These for sin could not atone:
Thou must save, and thou alone."

Even if man had never sinned—if the leprous spot had never stained his brow, nor treason's banner been waved in his hand—even if he had kept his first estate of righteousness, his works would have no merit. How is it possible they should avail when so deeply is he stained with sin and so numerous are his crimes? And though we should give all our energies to the work of saving men—though in this labor no danger could fright us, no labors tire—though we were to labor with the utmost zeal through every moment of life, and yet not have personal faith, we should only be like those miserable men that built an ark of refuge for others, and when the storm came, and the heavens were opened, and the floods went surging by, their last despairing gaze rested on the ark of refuge which their own hands had built. but which gave no refuge to them.

It is said that "charity covereth a multitude of sins;" but we know well that not the sins of the man that exercises charity are the ones thus covered, but its broad mantle is thrown over the one toward whom the charity is exercised. So here, he that converteth the sinner, hideth a multitude of sins that the converted sinner himself has committed.

We have already indicated the honor that God has placed on this work, in the very language that ascribes this great result to that human agency which co-operates with the Divine. We cannot but be struck with the contrast between what God honors and that which man deems most honorable. God honors those that save. Man too oft, indeed generally, gives his highest honor to the man that destroys. Let a man with greatest genius toil to accomplish some worthy object, some means of promoting human welfare, and oft his labor is regarded with little interest, and success receives but

slight reward. But let a man devise some means of destruction, or improve those already known; let him devise some enginery whereby distant cities can be suddenly wrapped in flames, or thousands can be instantly slain, and the world's attention is aroused. A commission is appointed of the highest authority to test his work, and highest reward and greatest recompense shall attend the results of his toil.

Thus the warrior has ever been a favorite with society; and yet how terrible is his work! In his course all prosperity disappears; the verdure of the field gives place to a blackened waste; the earth is strewn with ruin and covered with the dead. In the track of war are smoldering fires of thriving villages, and around the extinguished embers of once happy homes are groups of widows and orphans, perishing in want and despair. At the warrior's command thousands, frenzied with rage, are ushered into the presence of the Lord God of Sabaoth. Who can contemplate his work from a Christian point of view, and not regard it as a work that is terrible and to be deplored? And yet for him have highest honors ever been decreed. The thunder of cannon announces his approach; gorgeous processions go forth to meet him; and nations devise new names and offices whereby they may signify their approval of his deeds.

Another man the world honors, less highly, though he is more worthy—the statesman of far-reaching genius, who devises those measures that shall increase general intelligence and happiness, advance the public interest, and make his country's name to be honored and feared among the nations of the earth. This is nobler work, and more highly should it be esteemed. Society recognizes as worthy of some measure of esteem another character, more worthy than either we

have named, yet less honored. We refer to the man of benevolence, who goes forth to improve the condition of society, to raise the fallen, to give new hope to the despairing. Such a man was Howard, who sought to solve the problem, What is the greatest amount of effort a man may make in the cause of humanity? Still higher in merit than the characters named is the man whom God especially honors. He toils, not only to improve man's physical, moral, and intellectual condition, but deems it his great work to save man from sin, from the pollution and corruption of his nature, from those consequences partially manifest in this life, that shall have their consummation in the life to come. He goes forth with burning, self-sacrificing zeal, to save the souls of men.

How little does the world honor this class of men! How many chapters of general history are given to the record of such a life as Paul's? When has any nation ever decreed honors to such a man? In what public square has any monument ever been erected? And yet, when we consider the object sought, the motive that influences, and the work accomplished, what other character is so worthy of honor?

Now, the world is not altogether unjust in its appreciation of merit. While it does not honor the Christian hero—for religion is contrary to the policy of the world—it does esteem his characteristics, and demand that its heroes shall have, in reality or appearance, many of his essential qualities. It demands that they shall be unselfish, and moved by higher motives than mere self-seeking. Such is the nobleness inspired by the religion of Christ in this work of saving men, that you may select any branch of the Church so-called, whether correctly or otherwise—you may take of the Romish Church the Jesuits, the most noted for qualities not ap-

proved as Christian—and you will find in their record more heroism, more sacrifice, more real nobleness, than can be found in any branch of human effort, or any class of men outside of the Church of Christ. The Jesuit missionaries to the primitive inhabitants of our country were brave, devoted, heroic men, uninfluenced by the motives of the society that sent them forth; they were true, simple-hearted, earnest men, that labored to save souls. "I go," said one of these men, "but I shall not return." They went among contending tribes, and, as they believed that baptism was essential to salvation, they stood between contending hosts, exposed to the weapons of both parties, that they might give absolution and administer the rite of baptism to any dying warrior that would receive it at their hands. They entered the wigwams of the savages, and baptized their dying children in the name of the Lord Jesus Christ; but inasmuch as the ignorant savage connected the death of his child with the rite administered, he sheathed his knife in the missionary's heart. These missionaries, and those sent to other heathen, followed in the steps of their brethren that had fallen, and took their places, ready themselves to fall; for never did a missionary turn back in view of death from the work to which he was sent.

But the honor and greatness of this work of saving men is indicated by the greatness of the change wrought in conversion, through which all who have sinned must pass in order to be saved. How wondrous the change in a soul converted! He was dead in trespasses and sins, lost in error, and in bondage to sin and Satan. Now, renewed in heart and life—changed in opinions, in prospects, in hopes, and associations—he is free, and becomes a child of God, a brother of Christ.

How marked is this change they who have experienced it well know, and they also understand it who have witnessed the wondrous transformation in character and conduct of many they have known as sinners and as converted men.

This change is not so slight as to be unnoticed in the intercourse of life. Those who have passed from death unto life will make manifest the important fact, and give assurance in opinions and life that they have been with Jesus.

As well might you affirm that the face of nature could be suddenly changed, this carpet of verdure spread about us give place to the snow and ice of winter, the singing of birds and the music of the rills cease, these trees stretch up their sapless, lifeless limbs in desolation to heaven, and yet no power has been exerted, no essential difference in circumstances or appearance is manifest, as to say there is no change when a soul is brought from the bondage of sin and Satan to union with God. As well might sudden darkness of midnight enshroud us, and you say there is no change. As well might a raving maniac become calm, and his restless eye look steadily and kindly on friends on whom before it gazed with fear and rage, and you say of him, as he is brought before you clothed and in his right mind, there is no change, as to say a soul that has been converted by the influence of the grace of God is the same as it was before.

Now the evidence of the reality of this work of conversion to any candid seeker of truth is clear and strong, and we would speak of this with confidence, because there are men who claim to be wise and learned that are ready to mock at the idea of any such a change in man's nature, and to demand the proof. In answer we might

say, in the first place, that the doctrine is clearly and distinctly taught in God's word, and the experience of conversion is made the condition of admission to his kingdom. But we pass this, and appeal to the common-sense of mankind, and ask opposers to use the same laws of evidence in judging of this subject they apply to other questions, and we ask nothing more. The evidence to the individual renewed is manifestly and necessarily, from its nature, in his own consciousness. This being the case, no one who understands the laws of thought will expect an analysis of the evidence or proof of the fact attested from external or other sources. The evidence is simple, and cannot be defined. It can be understood and realized only by those who place themselves in the circumstances and conditions required and prescribed. As men decide with reference to other alleged facts of consciousness, so must they determine with reference to this. They may candidly comply with the conditions, and become personal witnesses of the reality of the work, or be able to say that the promised result is not experienced; or they may examine as to the integrity and intelligence of the witnesses and their worthiness of confidence. You may go to any community and bring forth the persons that say they have experienced this change of heart. They will tell you they have known what it is to be under the bondage of sin, in fear of the wrath to come, and that in their trouble and anguish of soul they submitted to the directions of God's word and yielded themselves to Christ. They will affirm that in so doing they found peace; their sense of condemnation was removed, and peace and joy filled their souls. They will tell you that they have the assurance of God's forgiveness, and the witness of the Holy Spirit that they are his children. This personal

testimony will have confirmation in the change in their enjoyments, tastes, and the new rules of conduct to which they have submitted in consequence of conversion.

In the presence of this company of witnesses, embracing, as it does, many of the most intelligent, most worthy and highly trusted in every community, he will be a bold man that shall affirm that they either intend to deceive, or know not what they affirm; that they are either knaves or fools; that they are so simple as to be unable to tell what they have experienced, or are trying to impose a falsehood on their neighbors and the world. Such is the nature of the evidence, it is impossible that a man of but ordinary intelligence can fail to understand it. He must know his own emotions as to their nature and character. The evidence of the fact and the nature of conversion will be much stronger if we consider the great variety of circumstances under which it is experienced. We may call our witnesses from the regions of perpetual ice, from torrid sands, from cannibal islands, from heathen lands at the distant ends of the earth. They shall have no opportunity of conferring with each other, or exchanging opinions, but shall be called each to state in all the languages of the babbling earth, the story of conversion and salvation. As these narrations, whether coming from the cultivated or uncultivated, the sons of highest genius or those of lowest intellectual endowments, the representatives of highest civilization or lowest heathenism, shall be interpreted, there shall be found an absolute unity of experience and an agreement in all essential points. How can any candid man, reasoning on this subject as men reason on other subjects, deny the great evangelical doctrine of a change of heart, of salvation by faith?

To those who believe human testimony we bring forth

our array of witnesses, whose intelligence, integrity, and veracity no man may or can question, and ask that their testimony be received on points on which they are fully competent to speak.

Many a proud skeptic, who denies the great fundamental doctrines of Christian experience, shows himself to be among the most credulous of men. He boasts of his wisdom, and his reliance on reasoning, and declares he cannot believe in miracles; yet he is prepared to believe in a miracle more stupendous far than any alleged in Christian history. He is ready to believe that the great company of believers who have professed saving faith in Christ, in ages past and in the present time, have combined together to deceive; they have contrived forms to be used in all languages to express certain emotions, states of feeling, and facts of personal experience, that have no reality or foundation. He is ready to believe that these witnesses, of all ages, and conditions, and circumstances in life, have tenaciously clung to these falsehoods in all the trials, losses, sufferings, and persecutions to which they have been subjected; and when dying as martyrs a cruel death, have used their last breath to recommend it to others. Such an allegation no man does or can believe.

But the greatness of the work of saving men is manifested in the results that follow it. On these we cannot dwell; but who can estimate them in the case of a single soul saved from death? Take any one—select the humblest person here present, the one that has least of power, seemingly the least favored of God in the bestowment of his gifts—and that soul, in the long ages of eternity opening before it, shall know, as the result of conversion, more joy in its ceaseless being than has been known in earth and heaven since the morning stars sang

together and the sons of God shouted for joy. But who can tell, on the other hand, what degradation and misery shall result if any soul in this assembly is lost ?

But in this work of saving men the most important point remains for consideration. On whom rests the responsibility of this work of converting men ? For we delight to dwell on the words : " Let him know, that he which converteth the sinner shall save a soul from death." How honorable is it to human effort, weak as it is, to speak of it thus. With respect to the responsibility, the Church has been too much inclined, as we think, to place it almost exclusively on the ministry. Great is their responsibility, and we would not lessen it. Woe be to that man who taketh upon him this ministry and does not labor for the conversion of men ! a watchman on the walls of Zion who sounds no alarm ! Woe be to that man on earth ! Woe to him in the judgment-day ! Fearful is his responsibility, and solemn is the office that God has committed to him. We shall not be understood to undervalue them, or to lessen whatever is implied in his duty to preach the Gospel of our Lord Jesus Christ. But we do affirm a responsibility, in proportion to the ability and opportunity they have, rests upon every individual member of the Church ; and if they are not directly engaged in seeking to secure the conversion of men, they are sinning against God. It is not enough to wish for this work, to feebly pray for it, to think of the obligation of the Church at large, but every single Christian must labor as he has opportunity, and use all his means of influence, to secure the salvation of others.

The great object of the Church, and of union with it, is not the personal happiness of believers. However desirable may be happiness, which many re-

gard as our being's end and aim, it is not only unchristian, but unreasonable, to regard it, whether in religion or elsewhere, as a direct object of pursuit. Vain and absurd is it to try to be happy. Happiness is the result of obedience to laws, and misery is the consequence of disobedience. We shall be happy ourselves when we strive in self-forgetfulness to make others happy. While the Church is designed to furnish instruction, assistance, and comfort to its members, it is God's great instrumentality for the diffusion of the word of life, for proclaiming the Gospel unto unregenerate men. God has made nothing in vain, nothing to be idle. He made the rills to flow, the lightnings to play, the flowers to bloom, the stars to shine. In the glorious firmament of the heavens we see stars of the first magnitude shining in their brilliancy, but we know there are myriads of stars the human eye cannot singly discern. Yet every one of these stars, however feeble may be its light, adds, in some degree, to the brilliancy of that firmament. If any one star were extinguished the brightness would be diminished. So there are diversities of gifts and powers in the Church, but its efficiency is greater or less as they are all faithfully employed or neglected. It is sinful and absurd for any one to say: "I have not the power to do any thing; I cannot speak to any one on the subject of religion." What other subject is there on which men cannot speak? Will any man acknowledge himself so feeble and humble that he can never speak on business, so modest that he can never say a word on trade? Will any man admit that he surrenders his opinions to others because he is so feeble-minded that he cannot resist? Is there any man that has in the politics of the community in which he lives no opinions or influence? There may be in every community one



Christian who is excusable for neglecting Christian effort—the one who has so little intellectual and moral power that there is no other soul he can influence. Our excuse that we have not the requisite power to engage in this work is a dishonor to ourselves, and in urging it we dishonor God. When men thus speak, they talk vainly. They can speak of other things. They know the value of lands, of ships, and stocks; but they do not know the value of the human soul. They know the danger of losing property, of contracting disease; but they do not know, and will not consider, the danger of eternal death. How many Christians there are whose neighbors speak of them with reproach! My friends, we ought to be honest with each other. We remember, before we assumed the Christian name, when our consciences were troubled, how carefully we watched the lives of Christians; when, in the daily intercourse of life, they never urged on our attention the importance of religion, and the great peril of neglect, how vain did we regard their earnestness and sincerity in their profession. The criticisms we made on others are now made on us by those that distrust our profession and condemn our lethargy. We believe men are perishing, and that we are co-workers with God, his instrumentality to save them; yet we do nothing. Perhaps we have never sought by direct effort to bring one soul to Christ. We are persuaded there is a perfect indifference on the part of individual Church-members to their obligation to work for God. It is on this account the Church languishes and souls perish. In conversion the human will must yield in order that the Holy Spirit may renew the heart and forgive sins. To secure this yielding of the will of the sinner to Divine grace, family, friendly, and moral influences may avail. God requires that they

be sanctified to this use. God cannot do in this assembly to-day what he would accomplish if the Church were faithful. We need not pray to God to be willing to save men, but to persuade men to be willing to be saved. Christ is waiting to be gracious, ready to save now all that will come to him. It is an important and solemn truth that at this and every moment, God does absolutely all that is possible to save every soul here and elsewhere. He does all that infinite wisdom can suggest, infinite love can prompt, infinite power can perform, to save every sinful soul. The arm of the Lord is straitened, and Divine efficiency lessened, by the neglect of the Church. We admit the importance of multiplying Bibles and placing them in the hands of men; but Bibles are not printed and circulated by a miracle. It is the duty of the Church to do this work. The Holy Spirit is more powerful in its influence on a soul that knows the truth; so, also, its influence is increased when kindly, earnest influences enforce the truth; when the voice of affection trembles in solicitude, and earnest entreaty to friends, to yield to Christ. There has prevailed an opinion injurious to the power of the Church, that there are set times and seasons for the salvation of men; and it has been deemed necessary to patiently wait for God to manifest his pleasure to save and pour out the Holy Spirit. The set time for any soul to be saved is, when that soul is willing to submit and be saved. The set time for the Church to have an outpouring of the Holy Spirit and a revival is, when the Church is willing to consecrate itself, and co-operate with God in his work.

The pulpit of to-day, on special occasions like this, is too much disposed to discuss subjects only remotely connected with practical religion. With such a course

I have no patience, but only weariness and disgust. We should urge the great doctrines of the cross, God's plan of saving men. Suppose that the simple, fundamental truths of the Gospel were not only publicly proclaimed but privately; in kindness and earnestness continually urged on the attention of those about us, who can anticipate the result? Shall we not covenant before God simply and earnestly to strive to convert men and save souls from death?

Have not some of us sad thoughts as we think of those with whom we have been associated, and of our unfaithfulness? Do not scenes rise before us that cause sorrow and anguish? Has no one of our friends or families passed away relative to whose future there is a terrible doubt, nay, perhaps a fearful certainty, if we could entertain the thought? Is there no one of whom we sadly say:—

“O! 'twas an awful hour when I
Beheld thy dying agony.
The scene, still present to my mind,
Is painful, is heart-rending;
Nor can I consolation find,
The mournful thought attending,
That distant worlds must sever
Thy soul from mine forever.

“Oft have I laid thee out the plan
Of mercy shown to fallen man;
Or told of Jesus' boundless love;
While, kindled friendships feeling,
The hope that we should meet above
O'er my fond bosom stealing,
Nor thought I then that ever
Far distant worlds our souls would sever.

“Thy doom, unalterably sure,
Shall through eternity endure;

And now, must friendship let thee go,
And each fond tie be broken?
Thy sentence, everlasting woe,
The mouth of God hath spoken;
And distant worlds must sever
Thy soul and mine forever.

“But still affection’s deathless claim
To my fond heart endears thy name;
And oft where thou with me hast roved
Still will I wander, weeping;
There, for the sake of him I loved,
My midnight vigils keeping,
Though distant worlds dis sever
Our kindred souls forever.

“And though I may not follow thee
To thine abode of misery,
Yet oft to thy new grave I’ll go,
And, o’er thy ashes bending,
Alone will drink my cup of woe,
The mournful thought attending,
That distant worlds must sever
Thy soul and mine forever.”

A mother wept for the death of a beloved child. Friends came to comfort her. They offered the usual sources of consolation, such as affectionate hearts yearn to give. But the mother rejected it all. “Ah!” said she, “it is not this. It is not this. I could give up my child. I could bow with resignation over her death. But, alas! I fear she is not saved. It was a foolish diffidence that kept me from talking with her as I oft felt it my duty to do. And when she was stricken with disease I thought the opportunity would come and I would then improve it. But, alas! delirium came. I bowed by my child. I prayed God, not so much for her life as for one hour of reason, that I might do my duty to my child. But she never recognized me, and I

fear she is lost." O! mothers, mothers, do you love your children, and are you living with them in view of certain death, and have you done your duty to seek the conversion of their souls?

But there is joy, also, in the thought of being instrumental in saving souls. A missionary sat by the dying bed of his first convert. The dying man said to him, "Brother, I hear you preached about heaven last evening; I could not go to hear you preach, but I am going to heaven itself, and when I get there I shall go first to the Lord Jesus Christ and thank him that he ever sent you to tell me of his love; and then, brother, I shall come back to the gate and sit there until you come; and when you come, I will lead you to the Saviour and say, 'Here, Lord, is the man that told me of thy love.'" O! Christians, are you willing to walk the streets of heaven and have no one greet you there? Would you be willing to go yourselves inside the gates and never have a soul to greet you and say, "I thank God for the kind words of sympathy and love you spoke on earth?"

But while this work of saving souls thus concerns the Church, shall the unconverted be indifferent to their own salvation? Remember, if Christians are unfaithful you are not excused. You know your duty, and, living amid so many privileges, your guilt for the rejection of Christ will be the greater. "Amid Sabbaths, and Bibles, and Churches, and the intercession of saints, you are going on to death." What more can be done for you? God beseeches you with tenderness and terror. Jesus stretches out to you his hands as he tells you he died to save you. The Holy Spirit intercedes, and with earnestness constrains. The Church is praying for you, and friends are weeping in view of your danger. Heaven is interested in your behalf, and angels are ready to

sing songs of joy over your salvation. Hell sends up its smoke of torment to deter you from its gates. Shall all these means of instruction, of entreaty, and warning be wasted? Through all these will you urge your way to death?

“Bowels of mercy—length, breadth, height and depth of Jesus’ love—save, O! save you ere you perish forever!”

IX.

Christian Character Portrayed.

BY REV. JOHN B. M'FERRIN, D.D.,

OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—JUDE 20, 21.

THERE is not a great deal said in the New Testament writings about Jude, and I believe this is the only authentic letter of this apostle that we have upon record. He styles himself "the servant of Jesus Christ, and brother of James," and I suppose that was sufficient introduction to his readers. His letter is addressed to the Church at large, and is consequently very appropriate and profitable to us in this day. He seems to have been greatly impressed with the apostasy of the times. The religion of Jesus Christ has always had opposition, sometimes in one form, and then in another. Sometimes it comes in the guise of friendship. Satan transforms himself into an angel of light, that, if it be possible, he may deceive even the very elect. Sometimes he comes out with unblushing shame, and with persecution and denunciation, and with fire and fagot, he wages war against the religion of Christ.

Under all these varied circumstances the Apostle Jude knew very well that his brethren were in danger, and that some had fallen. He knew the power of temptation; he knew the influence of Satan; he knew the attractive power of the world; he knew the charms of

sin and the pleasures of the flesh; and he knew that under all these inducements and this strong opposition, the brethren were in danger, and therefore gives them warning, and in the text offers them an effective antidote to apostasy. "Brethren," he seems to say, "be not like those that came out of Egypt. Do not cast away your confidence in God, and rebel, like the angels who kept not their first estate, and are reserved in chains under darkness unto the judgment of the great day. Do not sin as did the inhabitants of Sodom and Gomorrah, who brought the judgments of God upon them. Do not be led away by these influences. Do not fall from your steadfastness, but build yourselves up on your most holy faith, and, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

In the text I have just announced, and thus briefly introduced, we have—

The foundation, the progress, and perfection of Christian life and Christian character beautifully portrayed. And to these points I briefly call your attention this afternoon.

The Apostle illustrates this subject by employing a very appropriate and beautiful figure, taken from architecture. He represents the whole work as a building. Now we all know that every well-constructed edifice has not only its material and finish, but the most important thing is the foundation. A foolish man builds his house upon the sand, and when the rains come, and the storms beat, the house falls, because it is built upon the sand. A wise man builds his house upon a rock. He selects a sure and suitable foundation. It matters not how costly and elegant may be the material out of which the edifice is constructed, if the foundation be deficient, the building is worthless; but when the

foundation is good, solid, suitable, then we build with pleasure, and look forward to a permanently established house in which to dwell.

In forming Christian life and character it is very important that we should have a good foundation; a good beginning. Hence the Apostle says: "Building up yourselves on your most holy faith."

"Faith," in the Scriptures, oftentimes signifies that exercise of the mind and heart by which we embrace Christ and rely upon him for salvation. Sometimes it is put for the object of our faith. So it is in the text: "Building up yourselves on your most holy faith;" that is, upon Jesus Christ, who is the foundation of all our hopes. Christ is represented in the Scriptures, both of the Old and New Testaments, not only as being the foundation of his militant Church, on which he builds and constructs this glorious edifice, and against which the gates of hell shall not prevail, but the foundation of every individual believer; so that any man who desires to build up a Christian life and character must lay his hopes upon the Rock of Ages, that foundation-stone laid in Zion, and on which every rational Christian builds his hopes of future happiness. "Other foundation can no man lay than that is laid, which is Jesus Christ." He is "the chief corner-stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord. In whom," says the Apostle, "ye also are build-ed together for a habitation of God, through the Spirit."

I think it is very important in forming Christian character and life, not only to build upon Christ, but to take a good start in the work of our personal salvation.

If I were to propose to walk a hundred paces, to go out on the right foot, making three feet every step, it would be very important for me to take the right start,

wouldn't it? If I start on the wrong foot I'll come out wrong. I'm going to step a hundred paces and come out on the right foot; and if I start on the wrong foot I'll come out wrong, and I must go back and do the work all over because I began wrong. I repeat that a man in forming Christian character must take the right start; he must begin right. If he don't, he can't come out right. There is a starting point in all Christian life. There is a position in all Christian life which every man must attain in order to come out to the enjoyment of the fruit of righteousness; and I think it is very important for every man in beginning a Christian life to seek a thorough and sound conversion.

Now, there are a great many people in the Church, in our country—I do not know how it is here—who have the reputation of being backsliders or apostates, who, I verily believe, never did fall from grace, because they never had it. We Methodists, of course, believe that a man can fall, and that there is danger of the best of us being led away; but yet there are thousands in the Church and country, who have the reputation of being apostates, who were never soundly converted to God. Our Saviour illustrates that in the beautiful parable of the sower. He says, "Some [seed] fell upon stony places, and forthwith it sprang up," and looked very encouraging, very promising, for a time. I do not know whether you understand that quotation so well here as we in our country. In our limestone region, where the soil covers the broad rock with a very thin surface, if you plant corn there in early Spring the warm rays of the sun heat the rock, and the seed germinates, and springs up, and looks as if it were going to produce an abundant crop and an early harvest; but after a few weeks it wilts and dies. Why? Because it has no root in itself. The rock was

not broken up. And a great many people go to revival-meetings and camp-meetings, and in those seasons of refreshing seem to receive the word with joy, and rejoice for a season; but they have no deepness of soil, and when temptations come, and trials beset, and Satan assaults, they fall away, because they have not the work well begun in their souls. Now, I'm a Methodist on that doctrine, certainly. I do believe in the danger of apostasy; but I really don't believe that when a man is soundly converted to God he is very easily jostled out of the way. When a man has drunk the wormwood and the gall—when he has tasted the bitter cup of repentance—when he has wrestled and struggled with God in penitence and prayer, as I did, though very young, and struggled into the liberty of God's children, it is not so easy to throw off the yoke of Christ.

Now, if you want to have a comparatively easy time in the Christian life, don't assume to yourself that you are a Christian till you are born again. Every man must be converted. And I say right here, in my place, to-day, that every Christian has an experience. "Well," says one, "what do you understand by an experience?" Well, I simply intimate this, that every man that is born of God knows it; that is to say, he is conscious of it. I believe that consciousness is regarded as the highest style of evidence; and when a man is born of God, and adopted into the family of Christ, and has a consciousness of it, he has the strongest possible testimony in the world that he is a child of God.

Now, I believe that all conversions are instantaneous,—every one of them. I heard a brother say on this camp-ground, that God did not do his work by piece-meal—that may not be the word, but it is the idea; that when God converted a man, he converted him

thoroughly. So I believe. I believe that when the act of pardon passes in the mind of God, that the sinner is forgiven by the clemency and mercy of God, through faith in the Lord Jesus Christ; and when he is justified, he is born again, and renewed in the spirit of his mind.

Now, I do not say that all men have an instantaneous evidence of their conversion. Most Christians have a date, a time, and a place. Some few, perhaps, can not tell exactly the day or hour, or specify the locality where they first caught the glimpse of the Saviour; but most Christians can. It was at a camp-meeting; a prayer-meeting; in the closet; in reading the Bible; while in prayer before God; in the exercise of some powerful stretch of your soul, reaching out the hand of faith, when you felt the grace of God in your heart; or, as Wesley expresses it, when you felt your heart "strangely warmed" within you. Some people down our way got it into their heads, not long ago, that we didn't know any thing about conversion, and they published that two of our bishops didn't know the time when they were converted. This had a terrible influence on the minds of some. I watched it. One of them was Bishop Andrew. After a while I picked up a paper, and saw an article advocating the claims of camp-meetings, and answering objections to them; and it said, "Away back yonder, about seventy years ago, there was a camp-meeting held in Elbert County, Georgia, and the people stayed there a whole week, and there was not a single conversion or addition to the Church, except one little boy; and that little boy afterward turned out to be Bishop Andrew." Well, I said, thank God, the Bishop has got a date! Then they said Bishop M'Tyeire had no date—could not tell the time

of his conversion. So he happened to be, not long ago, at a District Conference, and was urging the importance of love-feasts, and telling how he had enjoyed them, and he went back to the time when he was a little boy, nine or ten years old, and went with his mother to a love-feast, and there, while he sat inquiring earnestly the way of salvation, he heard Christians give in their experience, and realized, for the first time, that he loved Jesus and Jesus loved him. And I said, "Thank God, Bishop M'Tyeire has got a date!" I have two dates. There was a time when I was born of my mother, and my mother kept that date; and there was a time when I was born of God, and God keeps that date, and has put a transcript upon my heart; and I can say, Glory to God for the hour when I first found the pearl of great price!

Some years ago I was in Kentucky during a total eclipse of the sun. It was total in Louisville, and the whole city seemed to take a great interest in the phenomenon, and, as the darkness increased and the light receded, the people were out upon the observatories and house-tops, and every elevated place, with smoked glasses, looking at this strange aspect of nature. And when the eclipse became total there was profound silence throughout the whole city. Nothing was heard. But in a moment the dark body passed, and the light fell upon the city, and there was a grand, glorious shout from one end of the city to the other at the triumph of light over darkness. How beautifully that represents the conversion of a soul. Eclipsed by sin for a while, the light of the Sun of righteousness falls upon it, and there is joy in the heart, and it is generally followed by a shout. There are some few that come to it more quietly. Yonder see the light breaking. The morning is coming.

The gray streaks are illuminating the eastern horizon, and gradually the sun rises, the darkness recedes, and there is light all around. There are such cases in spiritual experiences, but the result is the same. Darkness gone, light present. I don't care whether it comes more suddenly or comes more gradually; the light comes into the heart; and the man rejoices in the testimony that he is born of God. He has an experience. I never intend to give up my experience. O, when a little trembling boy at the mourner's bench, and when the people came around me and prayed for and talked to me, and sang that beautiful hymn,

"Alas! and did my Saviour bleed?"

and came to the last verse—

"But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away,—
'Tis all that I can do,"

just at that moment a young brother laid his hand on my head and said, "Look to Jesus;" and I looked, and Jesus broke into my soul; and the first I knew I was standing on my feet shouting, "Glory to God!" Now I don't intend to forget that day; and no one can persuade me that I was not converted on that day. That is just what I mean. If you're going to be a Christian, take a good start. I would not break a bruised reed nor quench the smoking flax. I would not discourage a weak and fainting soul, one that is trembling; O no; but would say, if you are in doubt and difficulty, persevere, for the light will come; God will give you a consciousness of your acceptance with him, and you shall know that your Redeemer lives, and that he hath power on earth to forgive sin.

Well, now, when a man just believes in Christ and is soundly converted, I think he has laid the foundation. That is the beginning. Now what? Why, the text says, "Build up yourselves." Now you all understand the progress of an edifice or the building of a structure. The workmen bring in the materials. Here is the stone, here the brick, here the mortar, and here are the workmen; and they go to work and pile brick upon brick, stone upon stone, and put in mortar, and bring in all the materials, and construct the edifice, until it is perfected.

Now how exactly this corresponds with St. Paul's instruction to his brethren. He addresses those who had attained "like precious faith" as himself, and he says, "Besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Don't you see—brick upon brick, stone upon stone; one grace after another? How beautifully the thought is expressed in another part of the Scriptures by St. John, "I write unto you, little children; I write unto you, young men; I write unto you, fathers." There, look at that little boy in the arms of his mother. He is a perfect child, a man in miniature. He has in him all the elements of a man—of a full-grown man—of a matured man. Nourish him, feed him, comfort him, sustain him, and this perfect child will develope into a perfect man—a young man, a father, a matured Christian.

Now, I am not going to enter into any discussion today whether this perfection is instantaneous or gradual. I have nothing to do with that just now. The text don't lead into that line. It says, "Build up yourselves." Ah,

some of you are babes in Christ, and need the sincere milk of the word. And how it requires nursing to keep the little children along! Look at that little fellow there. He has just got out of the arms of his mother, and is trying to walk, and you take hold of him and set him up, and the poor little tottling fellow makes one step, and down he goes. Mother steadies him; he tries again, and falls over as before; but he's raised up again, and makes a third attempt, and after a while he has acquired strength and vigor, and "runs through a troop, and leaps over a wall." O, how feebly we walk when converted to Christ—when infants in Jesus! I know all about it. I know all about being a child in Jesus, and how friends used to have to steady me; and if they had kicked me one side, and pitched me out of the way, I would have been lost; but when I did something wrong, or failed in some duty, instead of casting me off, they stood me up, saying, "Stand, brother! stand, brother!" And I owe more of my stability in my early piety to a father, who is now in heaven, than to any other human being on earth. When I went astray a little, instead of scolding and condemning me, he said, "Son, come back!" and he helped me up, and encouraged me, and "strengthened the things that remained, and were ready to die."

Little children in Christ! O, brethren, sisters, you don't know the care that must be taken of the lambs. The old sheep can feed, and browse, and graze upon the pastures, and take care of themselves, but the little lambs must be carried. O, you must take care of the lambs of Jesus! "Feed my lambs," said Jesus. The little young Christians are to be nourished and fed, that they may grow up into Christ, their living head. There is the "blade;" there is the "ear;" then there is the

"ripe corn in the ear." See it! The seed must first be dropped into the soul of the believer. It springs up, nothing but a little tender blade. It can be trodden down and crushed; but preserve it; put a fence around it; hoe it; harrow it; defend it; keep off the noxious weeds; and the tender blade grows up soon, and that matures into the ear, and that ear is ripe corn, and ready for heaven. Grow in grace, build yourselves up, mature your life and character as Christians.

Well, how? The Apostle tells us in the text, "Praying in the Holy Ghost, keep yourselves in the love of God." That is the way. Now, I don't believe that ever a man was converted that didn't pray; and I don't believe that any man ever kept his religion without prayer. I don't believe any man ever built himself up in the Christian life and character unless he was a man of prayer. "Pray without ceasing." Pray always. "Pray every-where; lifting up holy hands without wrath and doubting."

Now, when a young Christian I needed a great deal of prayer; and when a young preacher, O, how I needed prayer! When I was sent to my first circuit, a young stripling eighteen years old, without much experience or power, and I saw the congregations collecting on Sunday, or week-day, to hear the Gospel; men and women riding up in their carriages, on horseback, and coming on foot, to hear the boy preacher, I inquired of myself, "Who is sufficient for these things?" and if I had thirty minutes, O! how I went off into some grove or secret place, and got down upon my knees, and said, "God help me! God help me! how can I stand before this multitude unless thou, God, help me?" And now that I am an old preacher, and an old Christian, I need the same prayer to help me that I did

then. I can no more get on without prayer and consecration to God now than when I first entered the work of the ministry. I must have prayer, brethren, prayer!

There is secret devotion. Said one of our missionaries, who taught his converts to pray in secret, "They have their places of retirement in little groves and thickets, and when they attended closely to this duty the path was beaten solid to their places of prayer, and when they neglected it their brethren said, "The grass is growing in your path, brother." O, how the grass grows in our paths when we neglect prayer! how it gets in our way! how it grows up with thorns, and thistles, and briers, when we neglect our closet! We had a great preacher in Tennessee once, who only lived for three years after he commenced to preach; and he was, perhaps, the greatest man, for his day, that was ever produced in the West. Hundreds and thousands were converted under his ministry. One day his brother said to him, "Sterling, how is it that you are so much more successful in preaching the Gospel than others? We preach the same doctrines; we understand them as well as you; we are in earnest; how is it that you succeed and I do not?" He modestly, and with hesitancy, said, "Brother, the secret all lies here: Before I go to the pulpit I go to God in prayer, and if I can feel an assurance there that God will help me, I always succeed. But if I fail to have that assurance, I am just like the rest of you." I tell you, brother preachers, if we had more prayer in the closet, preparatory to preaching, more souls would be converted under our ministry.

Sister, brother, you can't get along without secret prayer; you can't do it. If you willfully neglect secret devotions you will surely backslide.

But I must not dwell longer on this point. Then there is family prayer. How is it, Bishop, here in your country? Do your members keep up family religion? Is there an altar in the house of every member of your Church? Alas! alas! in many portions of the country where I have been family devotions are greatly neglected, and, in some places, preachers do not pray in their families. It is not the case here, I hope. God grant it may never be! Family prayer! Why, it is the most delightful thing ever organized in a family on earth—family religion. When my father was converted, in the afternoon, he began family prayer that night, and never suffered a morning or evening from that day to the day of his death, unless providentially hindered, to pass without family prayer; and I tell you, he was a minister of Christ, and went to heaven praising God.

“Don’t weep, wife,” said he on his dying bed.

“Jesus can make a dying bed
 Feel soft as downy pillows are;
 While on his breast I lean my head,
 And breathe my life out sweetly there.”

That’s a consolation, but not so much as the morning prayer, and the evening hymn, and the Scripture lesson. And that man of God knelt down and lifted his voice, and hands, and eyes to heaven, and said, “God bless me, and my companion, and all my children, and make us all Christians!” Those are green spots in memory’s wastes. The first thing I did when I went to my own house was to have family prayer, and the last night that I was at home I prayed with my family. I do not know how Christians can get along without family prayer. Every father, every mother, every head of the family, ought to have an altar, and on that altar the sacrifice should be laid, and never taken off, and the

smoke and incense should go up before God continually.

Pray in public—in your social meetings. There is nothing that has occurred on this camp-ground that has been more pleasing to me than to hear so many laymen and preachers ready to engage in prayer; and I was going to say, that that which perhaps has impressed me most, has been to hear the solemn prayers offered by our sisters, invoking God's blessing upon the Church.

Well, I can't dwell here. "Build up yourselves praying"—how? "Praying in the Holy Ghost." Somehow or other, under the Gospel plan, we cannot get on without the Holy Ghost. The Holy Ghost must be in our preaching, in our songs, in our prayers, and in all our exercises, if we would succeed before the throne of heavenly mercy. Hence we must pray in the Holy Ghost. I don't suppose that means that you are not to have a form of prayer. Christ taught his disciples to pray, "Our Father, who art in heaven." But I do suppose it means that your prayers are not to be formal merely; that you are to pray in the Spirit; that you are to have the Holy Ghost to help you; for "we know not what we should pray for," nor how, "but the Spirit itself maketh intercession for us with groanings which cannot be uttered." And if men in their secret devotions, and their family devotions, and in their public convocations, invoke the Holy Ghost to help them, then their prayers will be heard and answered, and blessings will descend upon their souls.

Once more: "Keep yourselves in the love of God." Now this congregation is large, the afternoon is damp, and I feel that I shall get hoarse if I preach very long to-day; therefore, I will briefly pass over the remainder of my discourse. But I will say, my friends, that

where the love of God fills the soul, there is no room for any thing else. The best thing that a man can do to keep out the love of the world, is to get the heart full of love to Jesus. If a man's soul is full of the love of Jesus, there is no room for the love of the world in him. I do not know how you are here, Bishop, about keeping your people under discipline. In some places they go to the theater, and to the dance, and to places of sinful amusement and mirth; but no man or woman whose soul is full of the love of Jesus—not one. They don't want to go. They have meat that the world knows nothing of. I want to say to the young people here, to the young Christians, that I was never at a circus in my life; that I was never at a theater; that I never swore an oath in my life; that I never knew one card from another in my life—never!

Now if you want to keep Satan, and the world, and every thing else out that is wrong, and keep from falling, keep the soul full of the love of Jesus.

“Keep yourself in the love of God.” What else? One other thing. You are to keep “looking for the mercy of our Lord Jesus Christ.” There we come back to another point. When we have done all we can, and have put forth our utmost effort, we are still very feeble, and need the mercy of God. I do not know how it is with you, but I feel that I need mercy every day; that every day I am obliged to say of my heart—

“Prone to wander, Lord, I feel it—
Prone to leave the God I love;
Here's my heart, O take and seal it;
Seal it for thy courts above.”

“Through many dangers, toils, and snares,
I have already come;
'Tis grace that brought me safe thus far,
And grace must lead me home.”

I do not think that since the days of the apostles there has been a better man than John Wesley. And when that great man lay upon his death-bed he said to one of the young preachers:—

“Write, brother, write.”

“And what shall I write?”

“Write, ‘I the chief of sinners am, but Jesus died for me.’”

A greater than Wesley said, “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.”

I am not very particular about my epitaph. I don’t believe much in costly monuments anyhow. I am willing they should put a humble stone at the head of my grave, and if you will let me write my own epitaph—it is not original—it shall be, “A sinner saved by grace.” O, if I ever get to heaven it will be by the grace of Christ. Struggling, toiling, laboring, I’m looking for the mercy of the Lord Jesus Christ. He looks down upon my infirmities and weaknesses, and “like as a father pitieth his children, so he pitieth me,” and I ought to trust in him.

Once more. The thing that stimulates us to all this: “Looking for the mercy of our Lord Jesus Christ unto eternal life.” That is the crowning glory of it all. I admit to you that I do not serve God without motive. I do want to get to heaven. Christ has offered me a crown and says, “Build up yourself on your most holy faith,” and “looking for his mercy,” I may expect “eternal life.” And I say to you to-day, my strange brethren, I want to live forever. O, I do; I want to live forever! I think I will; I believe I will live forever!

Well, I have lived a good while now, and I have a great many friends on earth, and have no reason to quar-

rel with the world at all. The world has been better to me than I could have expected—the sun shining, the dews falling, the flowers blooming, the fruits ripening, the harvests gathering, the birds singing, the waters rolling, all for me. I have been a great deal better off in the world than I could have expected—a great deal better than I have deserved. I have no fault to find with the world at all, and, thank God! if ever I had any hate in my heart, every bit of it is gone. I love every body. I am at peace with all mankind—with all mankind—and hence I have no trouble about leaving—none at all. And yet, bishop, brethren, and friends, if it were “all of life to live,” how unhappy I would be! A great many of my best friends have gone to heaven. My early associates, my colleagues in the ministry, have gone to heaven. I have lived to a time in life when I believe I have more in heaven than on earth. Yes, I have many, many there. Some that you knew, Bishop; they are in heaven, and I want to go and see them. I want to be with them. I want to sing and shout with them on the other shore. We are “looking for eternal life;” not only the glorification and happiness of the soul, but the resurrection of the body. Live forever! Live forever!! Live forever!!! Why, glory to God! I’m going to live forever—live forever! Beyond the reach and power of death. Live forever! “O,” said our Baldwin, (that great and good man, who died a few years ago of cholera,) when stretched upon the bed of death, a few minutes before he died—he was lying quietly, saying not a word, with his eyes closed, and a friend approaching said, “Doctor, what are you thinking of?”

“I’m simply in meditation. O, just look over the river. I see the walls of the new Jerusalem, and apertures in those walls, beautiful windows, and friends

are looking over the battlements of heaven, and saying, 'Sister spirit, come away!'"

Ah me! I do not know what it is. I cannot tell you. I do not understand how it is; but I have seen them down low in the valley, and heard them send back the song of victory and triumph; and, as they went down, they said:—

"Sing to me of heaven."

And I suppose the first note they heard when they crossed the river was the song of the redeemed, welcoming them home to the glorious mansions of the blest above.

I'm going to see them; and, above all, I'm going to see Jesus. I always loved Jesus ever since I first found him; but more to-day than ever in all my life before; and the nearer I get home the more I think of going that way. Jesus! O the Lamb of God that died upon Calvary, that rose from Joseph's tomb, that ascended to heaven to carry home humanity at the right hand of the Father. I want to see him, unworthy as I am. I want to take my crown and lay it at the feet of Jesus, and say, "Worthy, worthy unto him that loved me, and washed me in his own blood," and "to him be glory for ever and ever!"

And now, friends, I conclude this brief discourse with a very few remarks. I came a long way to this camp-meeting. I came by the invitation of friends who have something to do with it; and, notwithstanding the inclemency of the weather, it has been a very pleasant season to me. My stay with you is, necessarily, very brief. I have a vast amount of work to perform, and can't tarry long here. I will never see you again in this world. I'm going to my home to work, and you will soon go to yours. These bishops will die. Bishop

Janes' work will soon be over. Bishop Simpson will soon preside at his last Conference. Bishop Kavanaugh will soon make his last appointment. These bishops will die. These presiding elders will die. That venerable man (Dr. Green) will die, and be buried in Canada.

Dr. Green : "I will die happy."

Dr. M'Ferrin : And I will die happy, too; I will die happy, too! In Tennessee I will die. We will meet in heaven; and then we will talk about this grove, and this camp-meeting, and these scenes of rejoicing, and say, "Halleluia! we are all home at last!" God bless you, my friends; God bless you!

I have enjoyed this little sojourn with you. I will carry away in my heart love for you all; *love for you all!* "Build up yourselves; keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

I wish I could talk longer; I could if it were necessary, but I close. I don't expect to address you any more at this meeting. This is my first and last sermon to you. I bid you good-bye; good-bye. O, meet on the other shore! We will shake hands in heaven, (extending his hand to Bishop Janes,) God bless you!

X.

Diffusion of the Spirit's Influence.

Matthew
BY REV. BISHOP SIMPSON, D.D., LL.D.,
OF THE METHODIST EPISCOPAL CHURCH.

But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.—Acts ii, 16-21.

THE greatest scene which the earth ever witnessed had just been consummated. The Son of God had closed his teachings upon earth; had offered himself a sacrifice for the sins of men; had risen triumphant from the grave, and had ascended up into glory. Before his departure he had said, "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you." He had received the promise of his Father, that when he ascended on high and led captivity captive, he should receive gifts for men, even for the rebellious sons of men; and this promise of the Father, to send down the precious gifts from heaven of the Holy Spirit, who should be a comforter and sustainer, who should lead into all wisdom and prepare for all work, was about to be fulfilled. The disciples, who had been scattered at the death of Christ, had come together; they had been comforted by the appearance of Christ among them; he had been in their midst; they had walked with him;

they had talked with him; for forty days he had been seen of them; and then, from the summit of Olivet, he had been received up into glory. The disciples who first met in the upper room, growing bold under the influence of the Holy Spirit, had commenced holding meetings in the temple, and on the morning of the day of pentecost, the feast of weeks, when great multitudes were in Jerusalem, they were together in the temple. The pious Jews went up to worship three times a year: at the feast of the passover, at which time Christ was offered as a sacrifice; at the feast of weeks, which was also called pentecost; and at the feast of tabernacles, after the close of the ingathering of the fruits, when they met to rejoice before God.

On the morning of the day of pentecost, the great feast day of that feast, the little Church, which, we are informed in a previous chapter, consisted of one hundred and twenty men and women, were by some means, either by previous notification or simply by that attraction of spirit which draws the good together, in their place of meeting where they should combine with other of the Jews, to worship. But they were all in one room of the house. "They were all with one accord in one place;" and while they were there, early in the morning, and while they were engaged in prayer and asking for the descent of the Holy Spirit, doubtless into the place where they were, "came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Hearing of this wonderful appearance, the crowds came rushing to where the disciples were, and

"every man heard them speak in his own language," wherein he was born, "the wonderful works of God." There was universal astonishment and amazement. Some said simply, "What meaneth this?" Others said, "These men are full of new wine." And then Peter, with the eleven disciples, stood up and explained the wonderful phenomenon, and said to them in the language we have selected, "This is that which was spoken by the prophet Joel." Joel lived eight hundred years before this. In some of the dark days of Judah and Israel he had prophesied. The people were wandering from God; they were about to be scattered for their sins into all lands; and yet Joel, eight hundred years before, saw, in the visions of prophecy, a glorious day; he saw the consummation of the promises to the fathers, the coming of Christ, his triumphant ascension to glory, the descent of the Holy Spirit, and he had said that in the last days the Spirit should be poured out upon all flesh, and then that certain scenes should happen, which Peter declared were then being fulfilled. On that occasion, and in that presence, and from this text of Joel, he proceeded to preach a most eloquent and convincing sermon, a part of which we have recorded here, and which I have read in your hearing. As an exposition of the facts connected with this case, it is said, "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation;" and the result of all was, as we have read in the lesson, three thousand souls were converted, and added to the Church, that day.

Now, this lesson of Holy Writ is given to us for our edification. It is the first public service which the little Church appears to have held. They had met in prayer-meeting. I have no doubt they spoke often to each other of the wonderful things that had occurred, the

more hopeful comforting the more doubtful. They had looked forward to what our Saviour meant by the promise of the Father and the descent of the Spirit; though, I suppose, they understood comparatively little of it. The event would give them full knowledge.

But to-day, in looking back at this occurrence, I think we see in it a lesson for all ages, for the Church at all times. I had some hesitancy, I frankly confess, this morning, when it was announced that I should address you, what topic I should select. Usually, at camp-meetings, I have delighted in addressing the great mass of my fellow-beings who come together, and many of whom have not embraced the blessed Saviour, have not received the Spirit of promise, have not made any public profession, and I would fain draw such within the fold of Jesus Christ; but when I looked over this assemblage in the previous meetings,—when I listened to the songs of praise, and heard the exclamations of joy,—when I saw the deep interest that gleamed in the eyes of the audience, and the peaceful joy which seemed to settle upon their brows,—I said, it is not a day so much to talk to those without the Church, as, probably, to address those within the Church; and I said to myself, if this be so, would it not be well, possibly, to go back to the first days, and to see how the Church manifested its power when God poured out his Spirit upon it; or what influence it was thus enabled to exercise upon the world; and see if possibly we might get some lessons that may abide with us in going from this place, and create an influence which may be felt in distant cities and parts of the country, villages, and hamlets, all over the land. I said to myself, My brethren in the ministry are here from many places; brethren and sisters who lead the Churches are here from many districts of coun-

try; and very possibly the influence of this meeting may not be seen so much in the vast multitude converted on the ground, as in the increase of spiritual power and strength which may be diffused through them all over the land. Be this as it may, it is good to dwell on the word of God; to call back to mind the former days, and to dwell upon the power of God as manifested among the early Christians; and I pray God that, on this occasion, we may all of us derive some profit. O! that we may get where the Spirit may come down upon us! and, at the same time, if there be those here who have not received the Gospel, I want them to bear in mind, that, while the Church is baptized with power, it is written in the closing part of the text, "Whosoever shall call on the name of the Lord shall be saved." And I wish that some one in the outskirts of the congregation would this day, for the first time, call on the name of the Lord, and test the truth of this word. I want the promise of God put to the test; and here, among these trees, in this beautiful grove, where God is shining by his sun in light on the earth, and by the Son of his love and the light of his Spirit into our hearts, O, may it be that a score of souls, this morning, may call upon the name of the Lord and be saved!

I notice, in the first place, that the leading thought of this text appears to be *the wonderful diffusion of the work of the Holy Spirit*. Under the Old Testament dispensation, men received the Holy Spirit. The Psalmist sang beautifully; the Prophets prophesied beautifully; Ezekiel saw the Spirit of God coming down on the valley of dry bones, and the bones living; the Spirit of God was represented as coming down like the dews from heaven, and as water on the thirsty land; but we notice that the work for which the Holy Spirit particu-

larly prepared men was confined comparatively to a very few. In the first place, there was but one nation visited by the outward influences of the Spirit. The Jews were the special people of God, and among them were signs, wonders, and miracles performed. But how small a country did the Jewish people inhabit!—a little country, not so large even as one of our middle-sized States: a speck, comparatively, on the face of the earth! How small a part of the people of the world were the Jewish people—a fraction merely!

Then, again, out of ~~all~~ this Jewish people was selected about the one twelfth who should, in all the sacred services, minister in holy things. The larger part were merely workmen, who should take down and set up the tabernacle when they were traveling; attend to the offices in the temple; the cleansing and purification of the temple, and the preparation and offering of the sacrifice; while the higher forms of worship were confined to the very few who ministered in courses as priests, and to the high-priest, who only went in once a year, alone, into the holy of holies. Occasionally, outside of this Levitical service, there was raised up a prophet of some other tribe, to show that the Spirit of God was not limited to any one family. And yet, if we take the number who worked in holy things among the Jews, they were comparatively few. Now the prophecy was, that the days were coming when the Spirit was to be poured on all flesh, and all should be called upon to work for God. This, I think, is the spirit of the prophecy: "I will pour out of my Spirit upon all flesh." This was to be in "the last days;" and Peter expressly referred the time to the Christian dispensation; and the Christian dispensation is distinguished for the outpouring of the Spirit—not on ministers, not on priests,

not on prophets, not on leading men, not on exhorters or class leaders, or the older men of the Church, but on the entire family of the Lord Jesus Christ: "I will pour out of my Spirit upon all flesh."

But it is sometimes the case that a general declaration loses its force, and men are disposed, somewhat, to limit it. They say it is figurative. As if to prevent this the prophet specifies, "and your sons"—speaking of all the people—"and your daughters, shall prophesy," bringing it right home to our families. The blessing comes to our children; and the Apostle repeated, afterward: "For the promise is unto you, and to your children." Our sons and daughters shall prophesy. And then, as if to show that no age should be left out, he says, "and your young men shall see visions, and your old men shall dream dreams."

Now, I understand by this merely a repetition of the other language as to prophesying; that is, sometimes prophecy came in visions, and sometimes in dreams. The form of it was immaterial; but whether the people of God be young or old, on them the Spirit of God is poured out; and from the time the heart is baptized by the Spirit in youth, until the time when the tongue shall lose its power in old age, all may have the gift of prophecy.

And then, as if to make it still more general, the prophet continues, "and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." That is, the phrase is used here literally for the poorest, for those engaged in menial occupations, actual servants in the families of the Jews—on the servants, both men and women; it is not merely the generic term for servants of God, but those who occupied servile conditions in society.

Now how could there be a more sweeping declaration? First, "upon all flesh;" secondly, "your sons and your daughters;" thirdly, on all the young people and old people; and, lastly, on all the servants, both men and women! Could there be a more suggestive catalogue? Where is the person left out? It embraces all, like the rich grace of God, coming to every Christian; and under this dispensation the measure of the Spirit is given to profit withal.

But it is said that *the work for which the Spirit is poured out is the work of prophecy*. Now the word prophesy sometimes means foreseeing visions, or foretelling future events; and in this sense we shall speak to-day of prophecy. But, from the fact that prophets spake of Divine and unseen things, the word passed into representing all who talked of religious subjects—all who talked about God, the Almighty, the unseen; all who talked about the invisible, the heart experience, the triumphs of grace, the coming of the kingdom of our Lord Jesus Christ; and in this sense I understand that a mission is given, by the descent of the Spirit, to every person to prophesy—that is, to talk of the things of God. As we sometimes sing, "to tell the old, old story;" that is, wherever there is a heart touched with light and with grace, there is a tongue given to speak of that light and of that grace to associated human beings; and the Spirit comes down upon men to fit them for this great work.

There is in the holy Scriptures, as I read them, a twofold mission attributed to the Holy Spirit. Thus John the Baptist says, in speaking of the coming of Christ, "He shall baptize you with the Holy Ghost and with fire." Now, although the Holy Spirit is the author of all gifts—bestows inward comfort and gives outward

power—yet I understand that there are two purposes spoken of very frequently as the gifts of the Spirit ; one of them, that of being “filled with the Holy Ghost,” or “baptized with the Holy Ghost,” and the other the “baptism of fire;” and I understand by this—though I have no objections to the opinions of others as to this, who may not see altogether as I do—I understand by this the inward work of the Holy Spirit on the heart as the baptism of the Holy Ghost in the sealing of believers, the remission of sins, the regeneration of the soul, the sanctification of all its powers—in all that is done within man of every character. I understand that to be, for himself, the being “filled with the Holy Ghost.” God has put us here for two purposes—to be very pure and like Christ ourselves, and then to become very active and like Christ toward other people. Thus the Apostle said, for him “to live was Christ;” that is, he was to act Christ, and be in Christ’s place; and every human being is to be as a Christ, in a certain sense, to somebody; to live so like Christ that in their eyes shall sparkle the light of Christ’s grace, in their lips shall be shown the seasonableness of Christ’s words. They are to be a comfort, and joy, and strength, and power to society. And different persons have different degrees of these two spheres; and I think different minds are fixed, to some extent, on these two spheres. There are some people that seem to put all their religion simply in this personal work on the heart, and I prize it very highly. O I would be pure, I would be clean, I would have the Holy Spirit to sit on my heart like the refiner’s fire and purifier of silver, until men and angels can look in on my heart, and see there the majesty of my blessed Saviour reflected to all around! I would be so. But there are many that limit their ideas of religious life

chiefly to this line of thought, and the great object for which they live is simply to be as happy as possible in themselves; and the language of such persons very generally is, that they want to enjoy themselves, and when they meet, the great question is, "How do you enjoy yourself?" Now, my friends, I do not know how it is with you, but I never did enjoy myself much; I don't think I ever shall. Self is a very poor thing to enjoy, and my soul is never happy but when I enjoy the visitations of Christ, and I forget myself and look out from myself and see Christ, and in his light I see light, and become happy in the enjoyment of Christ. I enjoy Christ in my brethren, in their songs and prayers, in their meetings, and in their association.

But then there is another class of people that get away from this idea of personal enjoyment, and place the whole of religion in what they can do for others. They are active in doing good, according to their sphere, but they think very little about the religious experience within. Now I understand these two lines to be united in the perfect Christian. There is the personal, to be the fountain welling up to give the external manifestation, or power; and yet for me it is a greater thing to live for doing good in the world than it is for any thing I can enjoy here. Indeed, I have sometimes thought, as I have traced the life of Christ, that in the sense of what you call enjoyment, he enjoyed very little in this state; he was all the time wrestling for others. I read of his soul being in great agony; I see him working and toiling; I see him weary and hungry; I see him struggling day and night with the powers of darkness; I see him giving himself a sacrifice for the sin of the world. The load came heavy on him. It was for others he lived: and there comes a voice out of the sacred word, "Ye

are not your own;" and another voice, "No man liveth unto himself."

Now, for personal purity, we need the baptism of the Holy Spirit; and to do something for Christ, we need the peculiar baptism for which, under the Christian dispensation, the Spirit is poured out on all flesh: "Baptized with the Holy Ghost and with fire." Now on this day of pentecost the declaration of Christ, of the baptism of fire, seems to have been wonderfully fulfilled, and you notice that fire was the emblem of the presence of God, and generally the emblem of Divine power whenever used in the holy Scriptures. I do not know how it was in the days of Abel, when he offered a more excellent sacrifice than Cain; but I suppose that fire came down from heaven, as in after times, and consumed his gifts on the altar; and by this emblem of fire God symbolizes his Divine presence. Be this as it may, I find in the days of Abraham, when the covenant was made, the sacrifice was separated into pieces, and there passed through between these pieces, like the furnace and the flames of fire, indicating the presence of God through sacrifice, accepting the sacrifice, and sealing his covenant with Abraham. Then I find in the days of Moses the burning bush; in the days of Elijah the fire falling from heaven upon the sacrifice; in the temple the Divine shekinah, manifesting the presence of God; and the idea every-where is, God present with his people.

But mark, in all these other places it was God present with leaders—with an Abel, "who being dead yet speaketh;" with an Abraham, who became the federal head of the Jewish people; with a Moses, who was sent out to be the lawgiver for his race. It came down at the prayer of the priest, of Moses, and of Solomon at the dedication of the tabernacle and of the temple. Then

there was the pillar of fire, as well as the pillar of cloud, that watched over the Israelites; but now, at the dispensation coming to signify this universal baptism, the Divine Spirit comes and sits upon the head of every member of the Church; "cloven tongues, like as of fire," coming and sitting upon the members of the Church. Now I know that many fancy that on the day of pentecost these cloven tongues sat simply on the heads of the apostles, but the record is not so. I used to fancy, seated upon a platform—I suppose I got the idea from the camp-meeting—the twelve apostles, in somewhat solemn array; and then, in the presence of all the people, the Holy Spirit coming down on their heads like cloven tongues of fire, and all the people looking on; and then, under the influence of this, the apostles speaking.

But, on reading the record, I saw it was not so. "They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting," where the entire assembly was; the entire room was filled, as with a Divine atmosphere. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." God was manifesting that now, under the new dispensation, the shekinah was not confined to the temple; the secret place where the high priest went in was not to be given to a Moses or an Abraham alone, but this baptism of power came down on the entire Church.

Now, to strengthen this thought, look a little further. Why, if the tongues of fire were confined to the heads of the apostles, did Peter quote the language of the Prophet Joel, "On my servants and on my handmaid-

ens?" Why did he quote the prophecy, "And your sons and your daughters?" It was because it was fulfilled; and, as Peter looked around, and the disciples with him, they saw the tongues of fire on the heads of the men of the Church, and on the heads of the women of the Church, and on the heads of the boys and girls of the Church, and of those in the lowliest occupation of the Church. He was not envious; he was not unwilling that others should share with him. He said, "But this is that which was spoken by the Prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." So that there must have been an illustration of it just then and there. The Spirit sat on the heads of men and women, on the sons and daughters, on the servants and on the hand-maidens; and that was the type of what should be when these days come. And O! I thank God that to-day, when the Spirit comes upon the Church, it comes not on the ministers alone, nor on the leaders alone; it comes on the men and on the women, on the sons and on the daughters, on the servants and on the hand-maidens; and, so far as I can see, the tongues on the clergy were no larger than the tongues on the laity, nor were they any larger on the men than on the women, nor on the old men were they any larger than on the young men. It was one gift of power, and, it is strange to say, it speaks as if it was a gift of unity, "and it sat upon each of them." I do not know the meaning of this: "Cloven tongues like as of fire, and it sat upon each of them," as if there was a kind of Divine unity in the work. Different classes of people, altogether different in their powers, and in their grasp of thought, and in the work they were to do, but there was unity of spirit in the diversity of gifts.

There is a phrase here that I do not understand very fully. There must be some meaning in it: "Cloven tongues like as of fire . . . sat upon each of them." I understand that the appearance of fire indicated the Divine presence, and the Divine power, and the Divine baptism, and I see how the declaration was fulfilled of being "baptized with fire." But why were the tongues cloven, separated into two parts? Now I do not precisely know. I have heard some say that it was possibly because it represented the two dispensations, the old and the new—the same Spirit that spoke in the old was speaking in the new under a different form. That may be; but for myself I love rather to think—however, I have no authority for any exposition of this matter, for the word of God is silent, and man must speak with reverence—I rather understand this to signify the twofold work of the Spirit, the comforting and strengthening inwardly, and the preparation for working outwardly. I think this would signify very beautifully the twofold gifts of the Spirit, that the person was baptized, filled himself of God, and then had a mission, like a tongue, given him, for the purpose of telling the wonderful works of God; and wherever the Christian is baptized with fire, he has the tongue given him. The Spirit comes like a tongue, but it is not to fill merely, it is to utter. When the soul is filled it longs to cry out, "Come, and I will tell you what the Lord hath done for my soul." And this is the form of the Christian dispensation. It is a speaking dispensation. The Old Testament dispensation was a sacrificing dispensation; the gift was on the altar; and it seems as if some Christians to-day can hardly get rid of the shadows of the old dispensation. They want an altar, and a priest, and a sacrifice; but we have one sacrifice forever offered. It is perfect. We

have one High Priest who has gone into the heavens, and has made atonement, and now makes intercession for man. We want no more, and the commission of the Church to-day is a tongue of fire; it is to talk to all the world.

I have tried sometimes to fancy that scene of pentecost. There seems to have been something that looked like a confusion, when some said, "What meaneth this?" and others said, "These men are full of new wine," and yet I do not think there was really any confusion. But I can see how it might have appeared to some as though there were. Now just go with me to the temple, and see, that morning, the Church of one hundred and twenty men, women, and children, baptized with the Holy Spirit. They begin to talk, and there comes in a Mede, and an Elamite, and a Phrygian. Well now, just as he comes in, some one on whom the tongue of fire sits goes right to the Mede, and tells him the whole story of the cross in the language of Media; and while he is talking, another one talks to the Phrygian, and tells the whole story in the language of Phrygia; and there is another comes from Africa, Libya, and one goes to him and tells him the whole story in the language of Libya. And so they all hear, in their own language, the wonderful works of God; and yet I think if I had been there, and some one beside me had been talking in the Libyan dialect, and another in the Median, I would probably have thought there was confusion, and would have said, "These men are drunk." I could not have understood a word, I could not have told what they were talking about; but the Mede understood it, the Persian understood it, the Elamite understood it, the man from Cappadocia understood it, the Roman citizen understood it. And here is a peculiarity. This day of pentecost is the

typal day, if I may use the phrase, for all the world. God designs the Church to talk to every human being, and in his own language. The great commission is: "Go ye into all the world, and preach the Gospel to every creature." The Gospel is a system of individuality; it is for every individual, by every individual whose soul is baptized.

Well now, I do not know how they divided among themselves, and how they knew every man's language; but I suppose simply this: that when a person came into the room, the moment he was recognized, some one felt an impulse to go and talk to that man from India, from Italy, from Africa, from Greece. And why he should talk to that man more than to any other I do not know, but he went right to him to talk about Jesus. And Jesus gave them the language. He opened their mouths to tell of the wonderful works of God, and I think it is just so in the Church now. It is the duty of the Church to talk to all the world. And there is some young man here to-day who has felt a wonderful drawing to go to India, and God enlarges his heart; and there is some young woman here who has felt herself drawn toward India, and God enlarges her heart; and another will rise up to go to Africa, and another to Mexico, and another to South America, and God to-day is working in the Church as on the pentecostal morning, and men are going where God sends them, to preach the Gospel to all people.

Now, here seems to be the mission—a type Church, to be, through all ages, the same; men drawn to go to different parts of the world, and when they go, God gives them the qualifications. God never does for us what we can do for ourselves. If we have time to study the languages, God requires this of us. In this day we

have facilities; at that time they had no facilities, and it was necessary that there should be something anticipated, something which the Church could refer to, as a great type Church throughout all ages; but there was simply this, persons felt it their duty to go, and in going, God gave them the necessary qualifications and power.

To me it is a wonderful scene, all this company of men and women—one hundred and twenty—at work; every one of them talking, talking; not so as to confuse each other, but each talking for the purpose of telling some one the wonderful story of the cross; and they said, “How hear we every man in our own tongue, wherein we were born . . . the wonderful works of God?” Were they not wonderful? Is not that story of Christ’s birth, announced by angels, a wonderful story? The story of his life, and how he commanded the elements; how he made the sea to lie down; how he healed the sick; how he gave eyes to the blind, ears to the deaf, limbs to the cripple; how he stood at the grave, and called the dead, and they came forth—is it not a wonderful record? And then how, in Gethsemane, he bowed; and how on Calvary he bled; and how, while he was hanging on the cross, the sun refused to shine, and the earth groaned; how the vail of the temple was rent in twain from the top to the bottom; how the graves sprang open, and how, after his resurrection, the dead came forth—were not these “wonderful works of God?” And then they told the story, how, when his enemies had taken Christ and crucified him; when, after he was laid in the grave, they rolled the stone up to its mouth, and put a Roman guard around it, how he, by his own power, in the presence of the angels of God, rolled the stone away, and rose up from the sepulcher, and the

the Roman power fell prostrate at his feet! O, the brightness of his rising! And Christ came to announce the power of man to rise, disenthralled, from the grave! O, the wonderful works of God, for all ages! The stone was rolled from his grave! Thank God, it shall be rolled from the grave of my mother, and of my father, and of my children; and when I sleep the angels will roll it from my grave, and as Christ rose, so shall I rise! Blessed be God! I feel like putting my foot, this morning, on the neck of the enemy, and crying out, "O death, where is thy sting! O grave, where is thy victory!" "The wonderful works of God!" And then the men possibly said, "How do you talk in the Greek language; did you ever learn it?" "No, the tongue of fire gives it!" "How do you talk in the Latin language; did you ever learn it?" "No, God gives it." There was here the gift, the work, of the Lord Jesus Christ.

Well now, fancy what would have been the case provided that on that morning some of the disciples had said, "We cannot talk Greek, or Latin, or Persian, or Libyan; we cannot say any thing." Suppose they had all said so, what would have been the result? Would three thousand have been converted? It was men yielding to the influence of God's Spirit, and using the power that God gave them; when they did so, God gave them success; and the lesson taught us is, that it is not for you or for me to say, "I cannot do this, or that." What God in his providence, or by his Church, points out for us to do, that, in the strength of grace, let us go forward and do; and, as we work, difficulties will vanish. Yes, let Jordan's floods pour ever so fiercely and rapidly, if I am told to cross the Jordan I will go in until my feet are wet, just in the edge of the water,

and then the river will divide. O, let the waters of the Red Sea stand ever so widely between me and the Promised Land, if God says, "Go forward," I will go on until I stand in the edge of the water; and I will go on, and, as I go, the water shall not be above my depth, but I shall go through and reach the Promised Land! Yes, if I have nothing but a trumpet or horn in my hand, and God says, "Blow, the walls of Jericho shall fall down;" though I cannot see a crack in the tower, nor a stone loose in the wall, I will blow! *I will blow!* I WILL BLOW! and the walls shall fall, and the shout shall go up that the work of the Lord is done!

Well, now, the great triumph of Christianity, we learn, is brought about by the universal working of the Church, and just when the whole Church works, we shall have another day of pentecost; but it will never come until the whole Church shall work. The men must work, and the women must work; the old men and the little children, and the servants and the hand-maidens. There is work for every one of you; and part of that work is telling your own experience, prophesying, whispering in the ear of some one what God has done for you. There is magic power about it—the story of Christ. When I was seeking the Saviour, nothing so much charmed me as to hear the story how others sought and found him; and when the way seemed difficult, and the skies all over me were dark, I listened to some one telling how Jesus was made to them "wisdom, and righteousness, and sanctification, and redemption," and it seemed to me that there was a little opening in the darkness of heaven, and sometimes I could get a glimpse of him for a moment from Bethlehem! O, Christian experience! there is a power in it. Whether I can talk astronomy, or mathematics,

or languages, or sciences, or not, if God gives me an experience, I can tell that the load was on me, that my sins were pressing me, and how I came to the pool and stepped in, and how my soul was washed and made clean. There is something every one can do, and I tell you the triumph of the Church is to be found in this universal prophesying.

I think I see it coming! O, to-day, the powers are giving way; to-day the Church is recognizing this great truth; witnesses are rising up all over the land! The prejudice against women prophesying or speaking has very greatly given way in the last few years, and especially in this recent great temperance movement, of which you have all heard; and how strange it is, simply telling the story—talking, talking! It *is* strange how it is; but talking is the great power, and pious women go and talk to the rumseller, and the Holy Spirit talks through them, and some of their hearts are touched, and some of their doors are closed, and a better public sentiment is being manufactured. Whatever may be the result, this I can see, that God is telling the world that there is a power in human society, when every heart feels and every tongue speaks. The same manifestation shall come to us in the last days; is coming to us. It is not yet here. The hundred and twenty all talked, but I am sorry the Church does not all talk to-day. Brethren, how is it in your churches? Are they all talking? Do the babes talk early and easily? Do the old men keep their voices, or are they getting the bronchitis, and their throats giving way? How are the young people? Are they clear in voice, and sweet in spirit, and singing the song of Moses and the Lamb?

Now, there are some other remarkable things just in

this connection. Joel prophesied, and Peter quoted it : "And I will show wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapor of smoke : the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Now, this seems to be connected in some way with this wonderful gift of prophecy. I understand by this expression simply wonderful changes. For instance, the sun and moon, used in prophetic language, are indicative of great powers generally—the kingdoms or rulers of the earth ; and the earth and sea are used to indicate the mass of the people. Now, here the text says, "I will show wonders in heaven above"—in the governments, the high places of earth—"and in the earth beneath"—among the masses of the people—"blood, and fire, and vapor of smoke ; the sun shall be turned into darkness, and the moon into blood." Now I understand by this simply the great changes which shall occur in the evangelization of the earth, and that just as the people prophesy, there shall give way all unholy and unjust powers, that "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ," and that the earth shall be changed, the masses of the people elevated. There is to be "a new heaven and a new earth ;" new powers ruling, and new citizenship, and purity among the citizens. The earth is to be full of righteousness, and all this is to be brought about by telling the story of the cross. Strange changes these ! When Christ commenced talking by the side of the Sea of Galilee, on the mountain top, and opened his lips and said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," how little men thought that they were going to shake all the kingdoms of the world ; and yet it is so. O, he has been shaking the

earth, and overturning kingdoms and empires; despots have lost their thrones, and monarchs and tyrants have lost their crowns. There has been an uprising of the earth and the sea, and there is an equalization of right and privilege, and vice and darkness have been fleeing away; and, strange to say, it is the result simply of preaching the Gospel of Christ. It is man telling to man the story of the cross. Wonderful story, that can change the face of the earth, that can turn the sun into darkness and the moon into blood! and yet it is so. Go into heathenism—the governments are like they were in early times; go among Mohomedans—there is nothing like equal rights. These people have not heard of any such thing as liberty, equality, or right principles. These are known only where this Bible goes, and where the Church talks. There you have the prevalence of right sentiments; and if you want to overturn the throne of every despot on earth—if you want to bring in the reign of righteousness and truth—go tell the story of the cross, and tell it to all mankind. Tell it to India, and the mother will not throw her child into the Ganges; tell it to China, and she will not put her little girls to death; tell it to the Indians, and they will not tie their captives to a tree and burn them to death. No! Under it man becomes recognized as a son of God, and “the kingdoms of this world become the kingdoms of our Lord and of his Christ.”

And that simple story is transforming this earth of ours. Do you want this country pure? Tell the story. Do you want to clear out Five Points in New York, or anywhere else? Go tell the story of the cross. Do you want to save drunkards? Tell them of the cup of salvation and the story of the cross. Do you want to save men in high places or low places? Tell them

the story of the cross. Tell it sweetly ; tell it often ; tell it clearly ; tell it feelingly ; tell it from your heart ; tell it humbly ; and all these changes will follow just as surely as the light follows the rising of the sun. Why, bless you ! do you want to turn the night into day ? How will you do it ? *How will you do it ?* Undertake to drive the darkness out ? Will you get bushes and try to sweep the darkness away ? Will you marshal your men and gather your army, and let them get cannon, and press on all your forces ? One single beam of sunlight is worth all your armies and marshaled hosts. If you want to drive evil away, bring in good ; if you want to dispel darkness, bring in sunlight. Let the light of the Sun of righteousness shine on our earth, then shall the darkness flee away, and the idols be given to the moles and the bats.

Now you and I can have a part in this work ; and I feel this morning, if I have a special mission at all, it is to talk to these men and women about their activity and fidelity in this work of prophesying, that is, telling the story. Now there are some phlegmatic people who get into the Church, some people so sluggish in the flowing of their blood or their nerves so deep that they are not to be started, that it does seem they can be good people and do nothing. Some people are tolerably happy and do nothing ; at least, they think so. It is not the case with the mass of mankind. There is another class of people, and it is a class of power in the world, whose nerves lie very near the skin. They are easily excited, too much so for the good of people. Singers and poets and artists belong to this class. They are possessed of bright imaginations, and are naturally very irritable, and excitable, and active. They tell us Luther was so when a little boy ; and he tells us that his teacher often

whipped him at least six or eight times in the forenoon to make him sit still; but God did not design him to sit still. He designed him to shake the world, and gave him elbow-room and power. The little boy did not know what it meant, but he could not keep still. He must be in motion. God intended him to shake all Europe. Why imprison him—put him up on yon high mountain? He cannot keep still. He will sing out, "God is our refuge and strength;" he will give songs to the world while imprisoned up there.

Well, now, in the Church there are a great many people of this class. They are restless, they are active, they are nervous, and such men and such women, wherever they are—and I want to tell you so in the fear of God and for your good—never can be settled Christians, never, but by ceaseless activity. They will die spiritually if they do not work; and the reason why there are so many corpses in the Church to-day is for want of activity. What is the use of God's keeping the breath in a body that wont breathe? What is the use of his keeping a tongue in a man that will not speak? He takes away the power when it is not used. Why, a boy at school, if he studies Greek and never uses it, forgets it; and the man that was purged from his sins, if he does not go on to perfect holiness, forgets that he was washed from his sins, and returns to his wallowing in the mire. It is a law God has put through nature. And I tell you, if you want to be a happy Christian you must be an active Christian. And here let me say, don't go with your head bowed down, and say, "There is no religion for me;" and, "I cannot have spiritual visions and joys." It is not so. There is as much tongue-fire for you as for any human being in the world for your sphere; but you cannot have it without using it. Go to work! go to

work ! tell the story to some one ; talk to the one next to you, to your children, to your husband, to your wife, to your friends. Begin to talk now, and keep on talking as long as God gives you power to talk. Of course I mean you to be discreet, thoughtful, wise, prudent, in all your utterances, but you must work ; and I tell you to-day, there are some of you sitting on these seats, and within hearing of my voice, that are backslidden, simply because you have refused to tell what God has done for your souls ; you would not prophesy ; you would not talk when God baptized you, and he has taken his holy Spirit from you.

Now the lesson of the morning is, Begin ! *begin ! BEGIN to-day !* Do not put it off ; do not say, "After awhile, when I feel better, I will begin." I tell you, begin now ! Obey God now. If you don't enjoy much, just begin as you are. If you cannot do much, begin as you are. Why, bless you ! if you are parents, you know very well that the first word your little child spoke was one of the sweetest words ever uttered. You know when it cannot half talk, you rejoice at its little prattle. And if you are little children, God does not expect you to speak grammatically : never mind that ; it will come in time ; nor rhetorically, that will come ; nor logically, nor eloquently—but to speak. Try it. Talk. If you can talk only half a word for Jesus, say that much ; and as you talk—it is like the man with the withered arm, when he tried to raise it God helped him and gave him strength—the muscles were strengthened, and the nerves received power, and the flesh returned upon the bones. That is the power we want in the Church to-day. O, if we could induce all these people to exercise that power !

Go to your homes from Round Lake commissioned

to talk for Jesus, every one of you. I thank God I can license every man and woman in this congregation to talk for Jesus. Go talk for Jesus; tell the story now. I do not mean that there are no distinctions in the Church in the sense of some being set apart more especially for the study of the holy word, and like Peter and the eleven standing up and leading the devotions of the people, and explaining the meaning of this phenomenon. God has called some men who must give their whole life to this work on the peril of their souls. They must preach, because a dispensation of the Gospel is given to them; but while they must give their whole life to it, you must talk it too; *you must talk it too!* When they have said the word you can say, Amen! When the power of God comes down on the people, you can say to some one, Give that heart to Jesus. The world wants persuasion; it is looking up to the Church for that; it is standing with longing eyes; the world is standing looking toward the cross as it never looked before. Jesus is lifted up, drawing all men unto him.

I do thank God that there is not a place so dark on this earth, nor so unlikely, but if men will take the Gospel, and the power God gives them, that place shall be like the garden of the Lord. Why, go with me to Ezekiel, and behold, he is taken by the Spirit of the Lord into the valley of dry bones. The bones have been thrown out of their graves and scattered, and are very dry. I see them scattered here and there, and piled up. A few of them are broken. The prophet looks at them, and the Lord says, "Son of man, can these bones live?" Well, Ezekiel had seen a great deal. He had seen four wheels full of eyes, and the living creatures. He had seen vision after vision. It looked very unlikely to him, and yet, said he, "Lord God,

thou knowest." And then God said to him, "Prophecy to these bones, that they may live," and he began to talk to them. I think I see him standing in the midst of the great piles of bones, all scattered, and very many of them decayed, and here he begins to talk, and he says, "O ye dry bones, hear the word of the Lord." If I had been standing there then, hearing him, I think, with all the little I know of religion, I would have been apt to say, "Ezekiel, don't waste your breath. It's no use; the bones can't hear you. They won't know what you are saying." But God told Ezekiel to prophesy, and he said, "O ye dry bones, hear the word of the Lord." And as he prophesied there was a noise. It seems to me, he was surprised himself. He looked down and the bones were shaking, and an arm-bone was running yonder to join the shoulder; and there came an ankle to be joined to its bone; and here came the ribs, passing from yonder over there. It looked like confusion—bones flying to bones, and scattered as they were; but the skeletons were formed, and muscles came upon them, and sinews and nerves and flesh; and yet they were not living. Then the message came, "Prophecy to the wind, Come and breathe upon these slain, that they may live." And then Ezekiel turned to the wind. Hear him. Can he see the wind? He looked to the north, and to the east, and to the south, and to the west. There is nothing visible; and yet he cries out, because God told him, "Come from the four winds, O breath, and breathe upon these slain that they may live." And as he prophesied the breath came, and they rose up and stood "an exceeding great army." Thank God for the figure! It is a very simple thing. Yes, there are dry bones you can prophesy to. Go to the valley. Go to Africa, if God calls you there

to India, if he calls you there; to South America, or to Mexico, or among our Indians, if God calls you there; but if not, go to the cities; go to the purlieus of vice, to the very gates of hell, and preach the word of the Lord, and say, "O ye dry bones, hear the word of the Lord," and there will be a shaking, a noise sometimes. It may be the noise of profanity, and the noise of blasphemy, and the noise of opposition. Never mind that. There is a shaking, and bone is coming to its bone; keep on talking; tell the story, and it will all come out right. Blessed be God, we see it! What have Christian men and women been doing in New York? How have the Five Points been comparatively blessed and saved? And what are they doing elsewhere?

I have a message for my sisters to-day. O, many of you are living in ease and comfort, and arrayed handsomely, that have lovely friends and associations. You have sisters that have fallen; they have been deceived, and are wretched. They are outcasts from society; they are lepers, covered over with leprous spots; but they are your sisters, and the grace of God can save them. I do thank God for this, that there is not a human being this side of hell that the Gospel cannot reach. There is the army. They are not worse than the dry bones, sunken as they are. They are not less likely to hear the word of God. Go to them in their vice, in their wretchedness; go help them up; they have not known what a sister's hand is; they do not know what a sister's heart is. They are wretched, and poor, and miserable, and outcast, and if they are not saved God will require their blood at your hands. Here are men. Drunkards are rolling in the gutter, and we go past, and say they cannot be saved; and we build our houses, and seat them comfortably and preach to fine congregations,

and the poor, unsaved, are in the streets. We do not think it worth while doing any thing for them. O I speak to you this morning, and I want one of you to go up to the drunken swearer, and put your arm around his neck, and ask him to come to Jesus. There are men that would laugh at you for doing it, and yet they can be saved, and the only process is, tell them of Jesus. In this day of ours there is too much congregational preaching; I mean by that, we rely on large congregations. It is all well to talk of Jesus to large congregations, but the command is, "Go preach the Gospel to every creature." The minister stationed in the town is commissioned not only to preach in the church, but to go and find every human being; and neither he nor the Church have fulfilled the work while there are any unvisited; while there are any to whom the Gospel of the Son of God has not been proclaimed.

And now, brethren, this baptism came to the disciples when "they were with one accord in one place"—joined together. I like the week of prayer, in which the people unite in asking for a general revival of religion. There is something very beautiful in the thought. I like these international lessons of our Sunday-schools, where, on the same day, many minds are thinking of the same texts, and possibly raising the heart to God, asking his blessing on all the children of the world. There is something very beautiful in union. The disciples "were all with one accord in one place." Now we are here this morning; here, not as Elamites, and Medes, and Persians, and Greeks, but here from Canada, and from the South, and from our own vicinity. We are from different sections of the country, and I believe we are here, thank God! "with one accord in one place." O let the prayer arise, "O Lord God of hosts, send

down the Spirit! Baptize, this morning, with the Holy Ghost and with fire!" And if we pray as we ought the fire will descend, and as the Church is baptized, and as it wends its widening way in the world, there still goes out the call, and it is echoed from tongue to tongue, and from heart to heart, "Whosoever shall call on the name of the Lord shall be saved."

I have a word for every one this morning, "Whosoever shall call." Young man, it is for you; backslider, it is for you; daughter, wandering away, it is for you; troubled soul, it is for you; "call on the name of the Lord." Begin now; call, O call wherever you are, and the promise is, you shall be saved.

I could call witnesses to prove it is true, but you know it. We have called on the name of the Lord, and have found salvation. Try it this morning! O try it this morning!

And now, in closing, I have two wishes to express. The first is, that every unconverted man or woman on this camp-ground should begin to call on the name of the Lord. Will you begin now? Away out yonder, begin; and away out yonder, begin; around this stand, begin; begin in your heart; whisper it—God hears a whisper. Raise your heart—God hears your heart; ask just now; call on the name of the Lord, every one of you!

The other wish is, I want all the Church to go to work, and to go to work at once; *at once!* Do not wait. If you have tried once, try it again. Do not be discouraged. Begin to work. Pray for the descent of the Holy Spirit, and may God grant us a pentecostal shower!

"O that it now from heaven might fall,
And all our sins consume:
Come, Holy Ghost, for thee we call;
Spirit of burning, come."

XI.

Persuasives to the Embracing of Christianity.

Hubbard H.

BY REV. BISHOP KAVANAUGH, D.D.,
OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.—Acts xxvi, 28, 29.

BEFORE entering upon the discussion of what we conceive to be the doctrines of the text, we beg leave to make a few remarks concerning Saint Paul. In many respects he was a model man : of rare intellectual powers, of extensive cultivation, and of a high decision of character. Of an earnest piety, which, however, had been marred by misapprehensions of the truth in his earlier days, and when under the blinding influences and prejudices of a Pharisee, he was very earnest for what he conceived to be the truth ; and though sometimes in error, was always honest. Even when persecuting the religion of Jesus Christ he verily thought that he was doing God service, that he was arresting a pernicious error that was calculated to deceive the people, and prevent their well-being.

We said he was honest. He manifested this continually in his zeal. He had obtained letters of commission and authority from the chief priests at Jerusalem to go to Damascus, and to take those "that be of this way"—the disciples of Christ, and bring them to Jerusalem, that they might be punished according to the pleasure and the prejudices of the Jews.

On his way a light broke from heaven, above the brightness of the sun, and flashed suddenly upon him. The tremendous glare of this transient outpouring of the radiance of the Godhead upon him had so great an effect as to enervate the whole man, and the company fell prostrate to the ground. While lying there he is addressed with, "Saul, Saul, why persecutest thou me?" I have thought that that mighty thinker never did think faster than he did just then. "Who can this be that makes this inquiry? Surely the God of Abraham, and of Isaac, and of Jacob, will not charge me with persecuting him! Possibly it may be Jesus, for I am persecuting him." He thought it best under the circumstances to inquire who it was, and he says, "Who art thou, Lord?" He felt it was a Divine being, and he got the answer: "I am Jesus of Nazareth, whom thou persecutest." "Why, if it be he, he is risen from the dead: if he be risen from the dead, he was the Son of God: if the Son of God, then the Redeemer of mankind: then he is all that he claimed—the conqueror of death, the ascended interceder in heaven in behalf of the sons of men."

If Paul had been one of those time-serving men that are always anxious to catch the popular breeze, he would have paused to think what he had better do under the circumstances. "Why, it wont do for me to go up and admit that Jesus is the Son of God, and all that he claimed to be; it will ruin me at Jerusalem. The very fires that, until now, have burned in me against these Christians, will be kindled on my track, and perhaps death will ensue in a very short time to me." That will do, my friends, for unprincipled men to say, not for an honest man. So soon as conviction flashed upon the mind of this noble apostle—then the Saul of Tarsus and the terror of the Church—that Jesus Christ was the

Son of God, he volunteered in his service, right at once. "Lord," says he, "what wilt thou have me to do? I am ready to obey thy bidding, for I know thou art my Lord." "Well, rise and stand upon thy feet." He rose in audience, but blind, before the Divine Sovereign, and he was told: "I have appeared unto thee to make thee a witness, delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." At another place he was told to "Arise, and go into the city, and it shall be told thee what thou must do."

Some think that he was converted upon this occasion. We think the Bible does not give us a satisfactory evidence of that at all. He was put under conviction for sin, but went not like a happy, new convert to Damascus; he went there blind; he went there praying; he went there confessing. So intensely was his spirit stirred in regard to his condition, that he fasted and prayed three nights and days that he might receive the pardon of his sins and the salvation which Jesus Christ had died to secure. But the Lord instructed Ananias to go and tell him what to do, and Ananias came, and said, "Brother Saul, why tarriest thou? arise, and be baptized, and wash away thy sins." Will any body affirm that the water washed away his sins? Would you venture your reputation as a divine, by affirming that water ever did wash away sin? Baptism was instituted, to be sure, as an emblem of cleansing; hence he would have it administered to help the faith of Saul to look to the fountain that would "cleanse from all unrighteousness," and "purify him unto God a peculiar" child, "zealous of

good works." He was baptized, and the scales fell from his eyes. "He arose, and was baptized." Thank God, he was baptized with the Holy Ghost, as well as with water! entered into the liberty of God's children; cherished the hope so full of immortality and eternal life. Forthwith, being commissioned by Jesus Christ, he commenced to preach at Damascus. He didn't go anywhere to get any credentials further than he had, for he had got them from head-quarters, and was now prepared to go forth in the discharge of his duties.

While making his speech before King Agrippa Paul touches off several prominent features of the Christian system, so that Agrippa, being acquainted very well with the doctrines of the Jews, their customs and habits, took the idea pretty clearly that Christianity was true. The Apostle highly appreciated the fact that he was permitted to defend himself before Agrippa.

"Then Agrippa said unto Paul, Thou art permitted to speak for thyself." I have always admired the courtly character of Saint Paul. He was a gentleman of high stamp, a very polished man. Wherever you find him he was equal to the occasion. He was now before the dignitaries of the land—hear him: "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews; especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently." He goes on and gives an account of the manner of his life at Jerusalem, "which all the Jews know," says he, "which knew me from the beginning, if they would testify, that after the straitest sect of our religion I lived a Pharisee." Now, that was the most popular religion among the Jews, and

he appeals to that circumstance, "after the straitest sect I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers."

I have noticed frequently the apostles, in speaking of that promise that included the coming of the Messiah, call it "the promise"—definitely, "*the* promise"—because it was that broad-arched promise that included all other promises. "It included Jesus, the Saviour of mankind, and hence it is called "*the* promise." "Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews,"—putting the Jew in a pretty queer fix to prosecute a man for holding on to the promise that he himself hoped to come to! "Why should it be thought a thing incredible with you, that God should raise the dead?" One of the clamors against Paul was his affirmation that Jesus Christ was risen from the dead. Some of them thought this an absurdity; but there is nothing absurd in religion, my brethren. I am glad to find in the administration of the government of high Heaven that there is nothing arbitrary: it is all done upon reasons, and for reasons sufficiently good and true; hence when Paul affirmed the doctrine of the resurrection he appealed to Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?" Is not the Agent equal to the event? If God made man out of the unorganized dust, is it a greater work that he should raise one already dead from the slumbers of death and bring him again to life? "Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which

thing I also did in Jerusalem : and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme ; and being exceedingly mad against them, I persecuted them even unto strange cities." Then he gives an account of the appearance of the Saviour to him, and its effect upon him. But he goes on to say, what I have already quoted, that he was to be "delivered from the people, and from the Gentiles, unto whom," said his heavenly visitant, "now I send thee, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."

This will do to introduce my subject. I now affirm, my brethren, that since Paul had given several important items concerning the Christian faith, that Christianity, as a system, was commended to the attention of Agrippa, and that it came to him with such a force of evidence that he was "almost persuaded to be a Christian."

I deem the text authorizing me to take several positions :—

First: That Christianity was that to which the mind of Agrippa was now so well persuaded. Christianity, then, we propose to consider, my brethren, as a *system* of belief, as a system of salvation to the lost.

I am not among those who think we have to lay aside our reason to embrace Christianity. I am not among those who would affirm that faith and reason are at war.

God requires us to believe nothing but what in itself is perfectly rational and well-sustained. Agrippa saw reasons for admitting the truth of Christianity, and was almost persuaded to embrace it. And if it had not been for some of his darling sins I suppose he would have done so on the spot.

I shall proceed, therefore, to discuss Christianity as a system, and would notice, in the first place, that *Christianity finds its necessity in a governmental disaster and calamity, and in a moral disease of the human soul.*

It is the doctrine of depravity that made Christianity necessary. There was no Christianity needed in man's primitive state. The truth is, my brethren, under that dispensation, we did not live by grace at all. I hold, and I think that the circumstances justify me in holding, that when God made man of the dust — made him without consulting him, made him of his own sovereign pleasure, and made him all that he was, with his physical necessities, his intellectual capacities—that the circumstance of his thus making him laid upon the Almighty the obligation to meet every craving he created, to satisfy every want that was made to be felt in the man. To create a want, a craving, necessary to happiness, and not to supply it, is to punish the created, and this would be an infraction of the principles of justice, and contrary to the nature of God.

We hold, therefore, that man, in his primitive state, had a natural right to a complete and entire happiness, while he answered the end for which he was created.

Whatever you may think of my theory, I am very much gratified to know the fact that God did redeem the obligation. Why, he did not allow man to exist until he got the world ready for him. Eden was in bloom and in beauty—the garden east of Eden was

cultivated with the taste of the Infinite Father of the family of man ; every provision was made for his happiness. O what a paradise Adam had when he awoke to consciousness ! All that his eye saw afforded a thrill of pleasure ; all that he heard was another fountain of good ; all that he tasted was a matter of gratification !

And besides all the physical good that he thus enjoyed, this beautiful creation afforded a Divine festivity to awaken the energies of his immortal mind ; and one of the highest privileges of his existence was, that, while walking in his Eden, the Father of his spirit and the Maker of his body came down in the cool of the evening and talked with his child. And O, my brethren, what a conversation went on between the Father and the child ! The curiosity of that child, making inquiries as to the facts about him, answered from the Fount Infallible, and the rising tide of intelligence swelling up in his conceptions, you cannot but suppose that he felt the thrill of supreme blessedness in his own happy Eden. Nor did God, nor could God, disturb that peace, that quietude, until the man had violated his filiation. There was the calamity. Man sinned.

But I fancy I hear one say, Did not God see he would sin ? and since he did, why did he make him ? why could he not forbear to give him existence, seeing such a calamity might come upon him ? Well, I will affirm, my brethren, that God did see not only that he could sin, but the fact that he would sin. There is nothing that God has done in the moral universe of more importance than that of making man, except the work of his redemption. We are not to suppose that he entered into the creation of man, therefore, hastily. Nothing that was done by high Heaven was done with purer, more ample, or fuller deliberation. God not only

studied what might happen, but what would happen; and every thing that would affect the well-being or the disaster of his child, and he saw that he would fall.

But, brethren, before he made man he determined to redeem him. You know redemption dates back from before the foundation of the world, and before God made man he saw that he would fall. Well, but I will redeem him; I will give him another chance—a Gospel chance as well as a law chance; if he violates the law, and falls under it, I will get up a system of things in which I will not only pardon his one offense, but all his offenses, if he will come in penitence, and prayer, and supplicate my favor; and I will, therefore, make him in the view of Gospel provisions, and put him under another constitution—a constitution of grace.

Well, then, I argue, the purpose to redeem justified the act of making, and that God could not well have been justified with the act of making if he had not included the intention of redemption. Well, then, mark, God was ready for him. So soon as he fell he told him the story: "The seed of the woman shall bruise the serpent's head."

But, brethren, let us notice this disaster. *We call it a governmental disaster.* The man was a free agent; therefore he had the power, in his unfallen state, to keep God's law or to violate it. He could not be a free agent unless he had the power to act both the one way and the other. Now, those that affirm the inability of Adam to be a free agent illustrate it very unfortunately, we think. I have heard it argued, "O yes, man is free, certainly he is free. Water is free; it runs down hill freely." Yes, but I deny that water is free, unless it can run up hill just as well as down hill. It is not free at all unless it can run both ways. Ah, but it is

said, the will of man is like a pair of scales. God manages the weights, and when he wants a man to act in this way he puts a weight on this side, and makes it predominate over the other, and thus determines the will. Allow me to say, there is no point of analogy between the cases at all. A pair of scales is a material and unintelligent substance; a passive substance; can only act as it is acted upon, and has no agency of its own, whatever. The mind of man is a conscious, thinking existence, and can act in conformity to law or contrary to it. So that there is no analogy between the cases at all. The thought only serves to confuse your mind and prevent the conception of truth. Man is never free until, within himself, he can act in obedience or in disobedience to his sovereign. Adam was free. He did violate the law in the exercise of this freedom; he violated a very express and plain law. I have admired the fact, my brethren, that when God Almighty defines our moral obligations, he does it in the simplest forms of speech, so that we cannot misapprehend what he means. Take the ten commandments, and who misunderstands them? Nobody. "He that runs may read," and "the fool cannot err therein." God's law commends itself to every man's conscience as being right in itself. Then when God makes our obligations known, he does it in such terms, and in so obvious a manner, that we cannot misapprehend the teaching. Adam understood the law. Eve was overcome. Satan attacked her upon the subject of eating the forbidden fruit. How Satan got into Eden I am not informed. He was an intruding foreigner, and an enemy to God, an enemy to purity, an enemy to happiness. There is something exceedingly foul and corrupting in Satan's character. He is that meanest

spawn of sin and envy, that pines and sickens at another's joy. Love would remove it all, but he would take vengeance on God and spoil the happiness of those in whose happiness God, as a Father, was so deeply concerned. He makes his attack on the new-made pair in Eden. What a bold, and, if the language had not been objectionable, I had like to have said, infernal liar Satan was, that he should have the audacity to deny what God had affirmed, and say, "In the day thou eatest thereof, thou shalt not surely die."

Now, he made a very subtle attack on Eve. He knew that Eve liked the looks of the fruit. It appealed to her physical cravings. It is said it looked to be "good for food;" and besides its being calculated to gratify the animal taste, it had another quality—it was greatly "to be desired," because it was calculated to "make one wise." It was a bold attack on soul and body, and on the appetite, and on the propensity for knowledge; and on that ground it was a very appropriate test of man's obedience. It tried the whole man. As Milton has expressed it:—

"So saying, her rash hand in evil hour
Forth reaching to the fruit, she plucked, she ate!
Earth felt the wound; and Nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost."

The sad tidings reached Adam, and she, now fallen and on Satan's side, pressed the temptation. It is hard to withstand Satan, but more so to withstand one so beautiful and much beloved as was Eve on the part of Adam. He at length partook of the fruit, and cut the upper link in the chain of creation. Down the whole chain fell, bringing the curse of Heaven upon the very ground on which we live, and every calamity to mankind.

This leads us, my brethren, to treat of *original depravity*. This is a cardinal doctrine in Christianity, as argued a while ago. It is that which creates the necessity for Christianity, without which we would not have Christianity; and if the malady is not a most fearful one, Heaven has gone to a strange expense to remove it. But let us look at this depravity. *How far does it go?* Here I claim your attention to the fact, that whenever the pen of inspiration takes up the subject, it writes with a peculiar vigor. Hear Moses concerning the people of his day. He tells us that "every imagination of the thoughts of their heart was only evil," without mixture, and that "continually," without intermission. Does not it come pretty near to total depravity? And if Moses failed to make it out, I think Isaiah carried the point when he said that "the whole head is sick, and the whole heart faint; there is nothing, from the sole of the feet to the crown of the head, but wounds, and bruises, and putrifying sores,"—one whole mass of moral corruption. Does Jeremiah make it any better when he says that "the heart" of man—the great fountain of his moral character—"is deceitful above all things." It has no parallel in its deceitfulness—"deceitful above all things, and desperately wicked." So wicked it becomes mysterious—he asks, "Who can know it?" If that don't satisfy you that man is depraved, let us appeal to God, who is omniscient. His eye penetrated through every individual heart that was palpitating in the whole world "to see if there were any that did good;" and the result of the Divine inspection was, that "there was none that did good, no, not one." Well, what were they about? what was their condition? Why, "every throat" was "an open sepulcher." With their tongues they have used deceit; the poison of asps is under their lips, and their

are swift to shed blood; destruction and misery are their path, and the way of peace have they not known. It will claim your attention to the *strength of this principle of sin*, in order to point it out in its force. The Epistle represents very often the conflict between this depravity of our nature and our judgment and will. It says, "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." It will claim your attention to this fact, that until a man is regenerated, in every instance of conflict the baser is the master principle. "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Your judgment is on the right side, but you do contrary to your convictions of right. Well, when a man gets under conviction, not only his judgment is on the side of God and right, but so is his conscience and his will. That was Paul's condition, as he describes it in the seventh chapter of his Epistle to the Romans: "In me, that is, in my flesh, dwelleth no good thing." He says, "When I would go good, evil is present with me; and the things I would do, I do not; and those that I would not do, I do." Well, he tries it over and over again, and it comes out every time the same way, and then he looks philosophically into the question, and asks, "What is the matter? Well, the fact is, my judgment is on God's side; my will is on God's side; my conscience is on God's side; I think pretty much all, whatever is of myself, is on God's side, under the present circumstances. Notwithstanding all this, I do wrong every time! Why," says he, "the fact is, it was not I that did it." He looked out to ascertain the truth of it, and denies that he did these things, for

he did not mean to do them. He says, "It was not I that did it, but sin that dwelleth in me." A usurper has seized the mind of man, and his character is well defined in the declaration of Saint Paul, concerning the carnal mind. A definition of the carnal mind brings out and embodies the principle that is now under consideration. "The carnal mind is enmity"—sometimes we misquote it, and say, it is "*at* enmity," as though it were a principle that might be at enmity or in a state of friendship with God; but that is not the reading: it is, "The carnal mind is enmity;" it is a principle of enmity; and we claim your attention to notice the strength of it: "The carnal mind is enmity against God." The basest principle in the universe, that it arrays itself against God—against God to such an extent that "it is not subject to his law." Worse still! "neither indeed can be!"

Well, how can we be religious at all, then, if it is not, nor cannot be, subject to his law? Ah, brethren, that induced Paul to bring another fact to light. He calls the carnal mind "the old man," and "the body of sin;" and hence he says, "knowing this, that our old man is crucified with him," there is no way to manage but to kill him; he has to be crucified before you can get your liberty or win a triumph. Put him on the cross; then the old man is crucified. To what end? Why, "that the body of sin might be destroyed." Thank God, my brethren! we not only kill him, but hand over his body to putrefaction and destruction, that the body of sin might be destroyed; "that henceforth,"—after the destruction of the body of sin—"ye should not serve sin." Blessed be God! it is now we enter into the liberties of the children of God, and break the dreadful spell that sin had fixed upon the soul. Glory be to God that there

is a remedy from heaven to meet this moral disease of poor human nature!

And now, my brethren, this is depravity. I am ashamed, really I am ashamed of any Christian man that ever dares to call it in question. Why, even the heathen saw and felt it; hence we hear one crying out, "O Cyrus, I have two souls—a good soul, and when it predominates I do good and noble deeds; a bad soul, and when it predominates I betray my trust, disgrace myself, and bring myself into condemnation." Ah, sinner, you know something about that; you have had many a battle between the good soul and the bad soul, but until God converted you the bad soul had the victory in every struggle.

Well, then, a heathen poet says, as an apology for crime :—

"I see the right, and I approve it too;
Condemn the wrong, and yet the wrong pursue."

That poet told your experience as well as his own. You feel, "Ah, yes, that is me :"—

"I see the right, and I approve it too;
Condemn the wrong, and yet the wrong pursue."

The truth is, my friends, you don't understand the malady. When God Almighty takes the case in hand he makes an infallible diagnosis of it; he looks into it until he comprehends it exactly, and then, thanks be to God! he has gotten up a remedy beforehand. The medicine was ready before the disease developed; and it only requires the attention of the eye of faith to the remedy to bring the healing, just as certainly as looking at the brazen serpent brought healing to the bitten Israelites. Well, now, I deny, in this state of the case, that any man can be religious. It is impossible. I tried it myself, just like Paul, about three months, until I was

driven to despair, and only by turning to "Him who is able to save to the uttermost all that come unto God by him," and who will "in no wise cast out" any that do come, did I ever find redemption. It was because of this uncompromising character and swaying power of sin that Jesus said: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." You have to take the broken machinery back to the Maker, put it in his hands, and let him manage the whole case, and when he turns out a job the wheel goes running smoothly, and every thing is fixed up for the journey.

But now, my brethren, allow me to say that to effect a remedy for this—for this is a governmental disaster as well as a moral malady—we have got the law and transgression, and the poor sinner, in his weakness, struggling for redemption and never finding it. Thanks be to God that "man's extremity is God's opportunity!" God saw the remedy, and he devised the plan of salvation.

Now, look at it in a governmental light. Man has violated God's law. God's law is important. He can't dispense with moral law. It requires moral law to keep up justice between ourselves. We could not live in harmony without moral law—law suited to our condition; we could not manage civil society without it. We must have law to keep one man from intruding upon the rights of another, and outraging his rights in this particular. God cannot do without moral law, then; he could not manage the race at all without it. It is, therefore, indispensable. Well, the law is violated and the penalty is fixed: "In the day thou eatest thereof thou shalt surely die." Let us suppose the news goes up to heaven that man has fallen; that man has taken and eaten of the interdicted fruit; what shall be the

result? What shall be the result! Why, I think I hear one angel say to another, "What must be the result?" You see the law is very plain, and the violation is palpable; and then the penalty is fixed, clear, and well-defined. "In the day thou eatest thereof thou shalt surely die." Why, the man must die. But sometimes when the letter of the law is very clear against a lawyer in his case, he tries to get it modified somehow or other; he goes up to the higher courts to see if there is not some decision of some of the higher courts that gives it a construction that might favor him in this matter. In the Divine court there is but one single precedent we know any thing about, and that is against us. The angels sinned, and, so soon as they had sinned, as Milton has forcibly expressed it:—

"Him the Almighty Power
Hurl'd headlong, flaming from the ethereal sky
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamantine chains and penal fire,
Who durst defy the Omnipotent to arms."

He sinned, and is, with all his associates, "reserved in everlasting chains under darkness unto the judgment of the great day." Turning to precedents, then, in the administration, gives no hope. Neither the law nor the administration gives any ground of hope. What shall we do? Ah, methinks you ask again, "Why did God make him, since he saw all this disaster would come upon him?" Allow me to say, creation could not be finished until God had an intellectual race. After he had made every thing else, as Dryden has expressed it:—

"A creature of a more exalted kind
Was wanted yet, and then was man designed ;

Conscious of thought, of more capacious breast,
 For empire formed, and fit to rule the rest.
 While the mute creation downward bend,
 And to the earth, their mother, tend,
 Man stands erect, and with uplifted eyes
 Beholds his own hereditary skies."

Creation, I say, was not, could not be, finished. The truth is; it took intellect to make the whole huge universe of God of any value. What if suns roll in their majesty, and hold their planets around them with their steady grip of gravitation, and curb the bold career of flying worlds, and maintain the harmony of high heaven? What if, to do this, that sun knows nothing of his gravitation, or his orbs, or that he wheels so grandly in the empire of the eternal God? Those planets, however they fly, however grand and glorious they are, know nothing of themselves. Why, nothing could be more natural than that an intellectual Creator would desire intellectual creatures to know him, to love him, to serve him, and to enjoy him forever. He can't do without intellect; he must have intellect. Then God must make an intellectual creation. And he has done so in angels and in men, and has given them capacity to know God, to love God, to serve God, to enjoy God.

Well, now, he must have a remedy for this malady, this governmental disaster. It is a difficult job. The angels could not see at all how it could be done. I do not think we could have been any more successful; for if we should happen to think of the plan God adopted, we would think of asking pardon from high Heaven for presuming that he would be at such expense to redeem such a race as we were from our rebellion. But blessed be God! the very thing which we would have looked upon as too grand to be entertained was

the very thing he did ! He must maintain his government ; how shall he do it and yet save the violated law ? Why, God conceived the idea of substitution.

Now, governmentally considered, let us ask the question, on this occasion, What is the design of government in inflicting punishments and penalties ? Is it to gratify the malice of the administrator ? Certainly not, if he has love and pity toward the poor transgressor and desires that he shall be pure and happy. What, then, is the object of punishment in governments ? It is evidently to uphold the law, to maintain the government.

Well, if that be so, the case admits of substitution if you can find one equal to the occasion that will take the place of the sinner, and suffer for the sinner enough to meet the demands of justice, and pay the penalty of violated law ; but who can do it ?

Methinks the Sovereign of the universe gives an inkling of this idea in the celestial world, and the tall seraphim of glory have been looking upon the plan, their hearts melting in tenderness for poor fallen humanity. Then one thus speaks : "Sovereign of the universe, I see the plan ; I understand it, and see that such an eternity of good would result from it, that I feel like volunteering to go down and become the substitute." But methinks I hear the Sovereign say, "Seraph of heaven, thou art my creature. I made thee. Thou art under obligations to me for the proper use of all the powers I have given thee, and canst not leave thine own post to take the place of another ;" and he has to stand aside.

But then the Son comes and says : "Father, on me be this wrong. Lay the iniquities of them all upon me. Let me be wounded for their transgressions ; let me be

bruised for their iniquities, and let the chastisement of their peace be upon me; and by my stripes let them be healed." The Father says: "Son, thou art no creature. I did not make thee; thou art self-existent and eternal. thou art under no obligation at all to take the sinner's place; but if thou wilt do it; if thou wilt assume humanity, and go in humanity, and bear the sufferings due to transgression, thou wilt uphold the government; thou wilt open the plan of salvation to the fallen race, and sustain the principles of justice and law."

The covenant is made, and Jesus undertakes our redemption. How beautifully is this illustrated in one of Christmas Evans' sermons, where he represents the whole world as a prison, and sinners in it, and the doors barred, and the sentence of the law against them, and the hour of execution rolling on. Justice stands at the door with sword unsheathed, and Mercy meekly stands before him begging the privilege of entering to release the prisoner. "No," says Justice; "die, or Justice must; those doors cannot be opened unless Justice is satisfied." But the Son of God presents himself to him and says, "Justice, what are thy terms to admit Mercy in to those people?" "My terms are stern and rigid: I must have death for life, ignominy and shame for honor." Says Jesus, "I accept the terms." "Well," says Justice, "execute your bond;" and he executed his bond; and after he did it Justice said, "When will you pay it?" "Four thousand years hence, without the gates of Jerusalem I will pay it!" Four thousand years roll round, and Justice descends from heaven, his sword still unsheathed and gleaming in the sun. Says he, "Where is Jesus of Nazareth?" Meek-eyed Mercy was standing on a hill, and meekly pointing said, "Yonder he comes, bearing his cross!" O, blessed be God!

he is coming to pay the debt! He finally, amid fatigue and fainting, reaches the spot, and Justice presents the bond. What did he do with it? Did he tear it up and give it to the passing breeze? No; he nailed it to the cross and paid the debt. Jesus hangs upon the tree.

O, when this plan was developed in heaven I think the angels were taken by impressive surprise. The grandest idea of God that ever had entered their thoughts filled their minds in that hour. The first archangel never saw so much of God before.

“Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brighter shone,
The justice or the grace.”

Halleluia that we have redemption through the blood of the Lamb! O what a charming theme has seized upon the skies!

“In heaven the rapt’rous song began,
And sweet seraphic fire
Through all the shining legions ran,
And strung and tuned the lyre.

“Swift through the vast expanse it flew,
And loud the echo roll’d;
The theme, the song, the joy, was new,—
’Twas more than heaven could hold.

“Down through the portals of the sky
The’ impetuous torrent ran;
And angels flew, with eager joy.
To bear the news to man.”

Seraphs of heaven, why this brightness about us here in the fields? “Behold, we bring glad tidings unto you—unto all men—all people.” Then the multitude of the heavenly host came thronging down and singing, “Glory to God in the highest, on earth peace, good will

toward men." Halleluia! Salvation is flooding the world with the mighty love of God in the scheme of human redemption!

Well, then, Jesus is paying the debt upon the tree. He agonized. O hear him. "My God, my God, why hast thou forsaken me?" The humanity of Christ is agonizing beyond description on the tree. Methinks I hear an answer from the Father, saying, "Son, thou tookest the place of the sinner; thou must bear the indignation of Heaven."

Brethren, I feel a solemn sensation pervade my nature when I hear it said, that God cursed his Son; for it is written: "Cursed is every one that hangeth on a tree." "He was made a curse for us." The Father was cursing him when he was taking the place of the sinner, and could not come to him with the sympathies of a father. He was left alone to bear the punishment due to sin, and the agony went on. The sun then veiled himself in darkness; earth trembled in her guilt; graves opened as the agony of the Son of God was conducting him to the gates of death, and he cries at last, "It is finished!" Blessed be God! What is finished, Son of God, what is finished? The world is redeemed; the punishment is endured; the government of heaven is sustained; the doors of mercy are opened to a lost world, and the streams of salvation can flow down from high heaven to meet the wants of earth.

Well, then, my brethren, the governmental remedy is introduced and sustained, thank God! While a man is not saved by law, I feel a great gratification in saying he is saved according to law, because the law is not at expense. Its every requisition is met, and, therefore, he is saved by grace, but according to law. Blessed be God, brethren, the debt was paid for you and me before

we were born! O, how thankful I am that I was born under auspices of redemption! God saw I would be a sinner; I was born with a sinful nature; he saw that I would go astray from my birth, speaking lies; he saw the deep depravity of my nature, and he provided the remedy. Jesus paid the debt—every claim that Justice had upon me.

And how does he offer it? Why, as a gift. For the sake of theological accuracy, however, allow me to say that though Jesus had paid the debt, yet the Father was under no obligation to pardon the sinner. Only the legal obstacles in the way were removed. Jesus had opened up a way by which God could, if he would, be just, and yet justify or pardon every one that believeth. But the same love that induced him to give his Son would induce him to bring himself under obligation to save the sinner. The Father avails himself of this open door of compassion to the world, and comes down and puts himself under obligation to the sinner. How does he do it? Why, he gives you promises—exceeding great and precious promises. God gives you promises suited to your wants; suited to your necessities; they are great promises—promises worthy the resources of a God—promises that reach out to the necessities of mankind to the last extremity. They are “great promises.” Ah, not only that, they are “exceeding great;” no other being in the universe has the resources to authorize him to make such promises as God makes. They are “exceeding great and precious promises,” blessed be God! exactly adapted to our case, and very precious when it comes to the pardon of sin, and the regeneration of our nature, and the fruit of the Spirit, and then the maturity of the fruit of the Spirit, to “make us meet to be partakers of

the inheritance of the saints in light." Then, blessed be God! after the demands of justice and government are satisfied, the healing remedies go on, and "the blood of Jesus Christ cleanseth from all sin!" Then, blessed be God! we are healed. "Bless the Lord, O my soul! who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

We are thus first redeemed governmentally, and healed by the hallowed remedies of the Gospel of the miserable maladies with which we were cursed. Well, then, what follows? Why, blessed be God! we are created anew in Christ Jesus! Allow me to say, that since God had to adapt his governmental measures to sustain his government and mete out mercy to suffering man after he had introduced his remedies to heal the maladies of the world, he had got on so far, and all was good. I was once riding in a stage with an infidel, who knew me to be a preacher. On that account he attacked religion. Said he, "I consider Christianity to be a failure. It has had eighteen hundred years to experiment upon mankind, and now only one third of the human race are nominally Christians, and not over a third of the third are, perhaps, sincerely and really so. That is a meager exhibition, and such a failure as proves it is not of God. If it had been of God it would have been successful in effecting the ends for which it was instituted." Said I, "Doctor"—for he was a physician—"I will take advantage of your profession, and will ask you this question: Do you not know many diseases which, when taken in time, and treated with given remedies, may certainly be cured?" Said he, "I do." "Well, sir, suppose the remedy exists, and the physician

prescribes, but cannot get the patient to take the medicine, would it cure him?" "Certainly not," said he. "Very well," said I, "now I claim that Christianity has cured every patient who has taken the medicine; and now I submit it to your candor, have you not known many bad men made good men by religion?" "Well," said he, "since you submit it to my candor, I am compelled to answer, Yes." "Then if it saves every one that tries it, it is not a failure. The medicine is good: Christ is 'able to save to the uttermost all who come unto God by him.'"

Well, then, since this is the case, let us go back to what we have been talking about so much on this ground, the *experience* of the thing. Sinner, I ask you, Are you not running a career contrary to your judgment; contrary to your convictions of duty; contrary to the teachings of truth? You answer, "Yes." I know you do. If you are honest, you are compelled to say, "Yes." I ask you, Christian, have you felt that disease? "O yes," says one, "I will never forget it. I had an awful time with it. I have often been made to feel how guilty I was before God, how helpless, how ignorant; O, how polluted, how tempted, how wretched!" Have you got a remedy? "Yes, at last I was enabled to believe on Jesus Christ, and God counted faith to me for righteousness, and gave me the peace that passeth understanding." Peace followed your troubles, and you entered into rest; for, it is said of our religion:

"Soft peace she brings, wherever she arrives,
She gilds our quiet, and she forms our lives;
Lays the rough paths of peevish nature even,
And opens in our hearts a little heaven."

Have you tasted this peace that passeth understanding? I once heard a distinguished divine ridiculing

feeling in religion. When he got through, I thought he had made a lame argument, and I would venture to let him know I was not satisfied. "Sir," said I, "you talk about the love of God being shed abroad in the heart. Will you give the *species* of evidence—and mark, I claim your attention to the species of evidence—by which a man may know that he loves God?" He was leaning back in his chair. I knew he was a philosopher—that he understood metaphysics. He cast his eyes on the floor awhile in silence, and then said he, "By feeling,"—using the word that he had been ridiculing before so extensively. "Very well, sir; if you please, again, is there any other possible way a man can know he loves, but by feeling?" Said he, "No." "Well, then, if I love the Lord God with all my heart, mind, soul, and strength, and have the love of God shed abroad in my heart as the fruit of it, and then those other fruits—'joy, peace,'—a 'joy' that is 'unspeakable and full of glory,' and 'peace that flows like a river,' and 'passeth understanding,'—I should think I was in a very feeling way?" "Yes," said he, "and feeling immensely well at that." And so I would, my brethren, for I have been all along there; I have tasted those blessed fruits, and realized the consolation of Jesus. Well, then, blessed be God! if Christianity meets all these ends, and comes down and blesses us, and pardons our sins, and kindles in the bosom a hope full of immortality and eternal life, we stand in the grace of God and rejoice in hope of the glory of God.

O poor child of danger, I see you amid the calamities of this world, standing meekly in the grace of God and rejoicing in hope of the glory of God. What do you expect? The radiance of the Deity kindling the day-break of immortality upon your exultant spirit in the

land of everlasting felicity? "O yes! I am rejoicing in hope of the glory of God!" "But not only so; we rejoice in tribulation also." "O yes," says the infidel, "just like you, you are the grandest set of fanatics in the world!" I say, if you please, we don't rejoice in tribulation for its own sake, but because of the virtues that grow out of it. "Tribulation worketh patience," that is what we are after; and we have great need of patience that it may have its perfect work, and that we may endure to the end and be everlastingly saved. "Tribulation worketh patience; and patience, experience; and experience, hope."

Brethren, when we were first converted to God, and got into our first doubts and difficulties, O how dark the world looked! I was, about two and a half days' after my conversion, just riding in Elijah's chariot of triumph, and happy all the time; but all upon a sudden my joy departed. I asked myself, "Where is my religion—that hallowed fire that was burning so mightily a while ago? I feel not at all: where is it? what has become of it? O, am I mistaken at last? Was I not converted?" O how tormenting were the doubts! but I went off in prayer. I prayed God and humbled myself before him, and asked him if I was really his adopted child to remove my doubts. I had not been praying long till light began to lift upon me, and I felt flashes of heavenly-fire once more burn upon my soul. I was like Adam, (I think he was made about noon,) and when he came to consciousness and saw creation in all its lovely charms, he was so engaged with the trees, and birds, and beasts, and scenes about him, that he did not notice the sun for some considerable time; but when he came to look at it again, it was not up yonder, where it had been, but down yonder; and he thought, if that thing goes on in that

way, I will lose it! And sure enough, after awhile it began to sink down behind the horizon, and it was gone—gone, and the sky was growing dark and gloomy. What an unfortunate thing it was, he thought, that I have lost the sun! but after awhile there was a little relief, for the stars came twinkling down, and the pale, sweet moon began to walk upon the heavens with her silvery beams; and after refreshing sleep Adam gets up and sees it is growing bright on the other side, and says: "What is the matter over there? it is very light yonder. I wonder what it is!" Presently, slowly wheeling up, comes the sun again from its hiding-place, and another day dawns upon the earth. The next time the sun went down Adam was not half as much troubled as before. "Patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

O, blessed be God! let God light up the soul—let the soul be full of religion—and we are all fixed up forever! Let man get ripe for glory, and you can't disturb him at all. No; tell him he is going to die: "Very well, it is the gate to endless joys!" Tell him the world is coming to an end, that the elements will melt with fervent heat, that the heavens will pass away like a burning scroll, that the heaven's last thunder will presently shake the world, that the earth is going to open under our feet; tell him of all the coming judgments and fearful disasters that are going to happen in our world, and he breaks out in sweet response in the language of the triumphant Charles Wesley:—

"Stand the' omnipotent decree;
Jehovah's will be done;
Nature's end we wait to see,
And hear her final groan.

Let this earth dissolve, and blend
In death the wicked and the just ;
Let those pond'rous orbs descend,
And grind us into dust :—

“ Rests secure the righteous man ;
At his Redeemer's beck,
Sure to' emerge and rise again,
And mount above the wreck ;
Lo ! the heavenly spirit towers,
Like flames o'er nature's funeral pyre ;
Triumphs in immortal powers,
And claps his wings of fire.

“ Nothing hath the just to lose,
By worlds on worlds destroyed.”

**Halleluia ! Let the world come to an end ; it matters
not for the Christian. All hail, last day !**

“ The fatal period, the final hour is come ;
Good Nature sinks at her approaching doom.
Loud peals of thunder give the call,
And all the terrors in array surround the ball.
Black rising clouds the thickened ether choke,
And fiery flames shoot through the rolling smoke.
With keen vibration cut the sullen night,
And strike the darkened sky with dreadful light.”

Earth's last day is come ; but it finds the Christian
blood-washed and pure, and the redeemed spirit lifts its
broad wings, and with graceful sweep soars above rolling
worlds and burning suns, and hails the opening gates of
the New Jerusalem, and catches the songs of the re-
deemed, in mellow tones of joy falling down to the listen-
ing ear of immortality !

O see the old soldier go home—see the gates open
for him to enter. See him ! a crown upon his head, a
palm in his hand ! see him introduced into the society
of the blessed ! He sees God in his glory, Christ in his
charms, and all heaven in its grandeur. He looks

around upon the angels that kept their first estate, and feels the big tide of unutterable joy swelling in his heart and says,

“Angels, assist our mighty joys;
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne’er be told.”

How grand are the prospects, brethren! “Almost thou persuadest me to be a Christian!” Agrippa, Agrippa! look at the picture again, and O will you not be quite persuaded? Agrippa, it brings pardon for your sins; it gives strength in your weakness; it gives restoration to the likeness and image of God. It restores; for as soon as God gets you back into his family again he just hands over to you your forfeited title-papers, securing your inheritance to you, world without end. Halleluia!

“Almost thou persuadest me to be a Christian!” O if I never was persuaded, I would give up now! I would say,

“Here, Lord, I give myself away,—
’Tis all that I can do.”

Glory to thy name, thou dost offer me eternal life as a gift! Faith receives it; hope enjoys it; love, blessed be God! feels the fire of hallowed joy in this celestial treasure. Blessed be God for the treasures of our holy religion!

Now, sinner, would to God that I could persuade you! And will you not be persuaded? Here you are. You are miserable in your present condition; your future is dark; death is coming; the judgment is approaching; God is reigning; his promises are shining in the Gospel of his grace; he is offering you eternal life without

money and without price. O be persuaded ! Hear the desire of every good man. Paul says, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am." Why, you are a prisoner, Paul, with your chains upon you. Are you happy ? "O yes, always. They put me in jail at Philippi, but while I was singing and praising God he loosed my chains and set me free." But he says, "I would that you were as I am, except these bonds. I do not wish you to be in bondage ; I have no desire for your misery ; I do not wish any curtailment of your liberties ; I desire every thing for your good ; I wish your everlasting salvation.

Then, sinner, if you would secure exemption from death seek eternal life in Christianity. If you would gain a fortune, ample as the throne of God and interminable as eternity, seek Christianity ; if you would gain a resurrection from the slumbers of death, and rise with the stamp of immortality upon you, seek Christianity ; if you want titles that will never fail, and a fortune to be enjoyed forever, seek Christianity ; if you wish to triumph over the world, the flesh, and the devil, seek Christianity ; if you wish to rise to an inheritance incorruptible, and undefiled, and that fadeth not away, seek Christianity !

O may Almighty God awaken you to your interest ! What a fortune is offered to you through Jesus Christ ! What an immense treasure of goodness is offered to you through the Son of God, and offered as a gift !

I went to the bedside of a dying man, understanding that he desired to be baptized, but this was a mistake ; his wife instead of himself had sent for me. I asked his condition. He gave me an intelligent account of it. I told him I was sorry to see him in such deep afflic-

tion, and understood that he wished to be baptized. "No, sir, I do not wish to be," said he. "Well, sir," said I, "I hope you have an interest in the great subject of religion generally considered." He said emphatically, "I am determined to do nothing at all on that subject while I live; when I die my friends may do with me as they please." Well, it struck me it was the hardest case I ever had before me. He was an intelligent lawyer. "Sir," said I, "do you pretend that such has been the purity of your life that you can submit your heart and soul to the omniscient eye of the eternal God without apprehension of condemnation?" He replied, "I can't say so." "Well, if you cannot, then you are not prepared to die. Sir, your sins are upon you, and the condemnation of hell awaits you, unless you repent and adjust your difficulties with Heaven before you die. God is not willing that you should be lost. He gave his Son to save you, and since he has bought your pardon, and offered it to you without money and without price, and you ungratefully, coldly, stubbornly, and rebelliously reject the blood-bought treasure, I submit whether, under the circumstances, you ought not to be damned." That declaration seemed to strike with stunning blow. "Sir," said I, "bad as is your case, and near as you have come to the end, let me inform you, that God, the maker of your body and father of your spirit, is not willing you should be lost. Sir, can you not in penitence repeat the publican's prayer, 'God be merciful to me a sinner?'" "Sir," said he, "I adopt the prayer of the publican," and slowly and solemnly he repeated, "God be merciful to me." "God answer that prayer," said I, "God answer it!" And as soon as he began to pray he began to feel, to see, and to repent. I asked him if I should engage in prayer. "O yes, please

pray that I may be forgiven and saved." An Episcopal minister was on the other side of the bed, and we knelt down and I prayed, then he prayed. We then took our leave of him for the time being. "Gentlemen," said he, "return again, and we will talk about baptism the next time." We called again; he wanted to give himself to God in the ordinance of baptism. I took pains to explain to him the principles upon which he could be saved, and upon which he could not be saved. "Sir," said I, "you are too good a judge of government, for you have studied it profoundly, not to know that the government of God would be dissolved if he were lawlessly to save you in the midst of your rebellion and ingratitude. You see God has either to bring you to repentance or to damn you; and that is the ultimatum of the case." Well, he became earnestly engaged, and presently saw how he could be forgiven, how God could be just and yet the justifier of one that believes in Jesus Christ, and he gave himself to Christ, and, thank God! "tasted the good word of God, and the powers of the world to come," before he left the world.

All this happened in the presence of his wife. I was subsequently called for, and went to the house, and he was dead—gone—but I understood that he went happy. Says I, "Sister, I congratulate you that your husband left you much consolation in the hope of eternal life." "O yes, brother, it is so; and we are thankful to you for your faithfulness in speaking to him in such strong and decided terms in the hour of peril."

God help you, sinner! O that you may be "not only almost, but altogether, persuaded;" for, sinner, you are thinking about what you shall do. You have got to choose life or death; how will you decide the question? Heaven asks, "How long halt ye between two opinions?"

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God stoops down and says, "Why will ye die?" "As I live, saith the Lord, I have no pleasure in the death of the sinner." Turn to God and live! "Turn ye, turn ye," is the exhortation, "for why will ye die!"

May you be enabled to say,

"Nay, but I yield, I yield;
I can hold out no more:
I sink, by dying love compell'd,
And own Thee conqueror."

XII.

The Power and Assurance of the Gospel.

BY REV. GEORGE DOUGLASS, D.D.,
OF THE WESLEYAN CONNECTION, CANADA.

For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.—1 THESSALONIANS i, 5.

THE text just read may be found in the first letter of Paul to the Thessalonian Church. The ancient Thessalonica was the chief city of Macedonia. It is noteworthy, in passing, that the great spirit of Paul loved great cities, and the mighty centers of commerce. This city was remarkable alike for its opulence, for its architectural splendor, and for its classic and mental activity. Opening with the memorable mission at Philippi, Thessalonica was the first sacred spot on the European continent where the banner of the Gospel was uplifted by Paul. Here his ministry was mightily owned of God, to the intellectual quickening and to the salvation of multitudes. As the immediate result of this, the synagogues became deserted, and the classic temples forsaken by the multitudes that were wont to worship there. Now, that an Asiatic adventurer, so-called, (for Paul was an Asiatic,)—that one who “came not with excellency of speech, or of wisdom, or of men’s words”—that one who was himself “in bodily presence contemptible,”—that such a one should displace the existing order and arrangements of this proud and triumphant city, aroused their deepest indignation, and they assaulted Paul and expelled him. With that sublime affection which, as we think, is the grandest

attribute in the character of the great Apostle, he clung to this Church of his early love ; and when philosophical adversaries sought to shake the confidence of that Church in the grand divinity of the Gospel by denouncing him as an impostor, and Christianity as a grand delusion and a failure, he wrote this, the first of his epistles, he pours out the tenderness of his mighty heart, and opens with a reminder of the divinity of the Christian system. Says he : "Our Gospel came not to you, Greeks, in word only,"—not like an Homeric song, that glistens with incarnate genius ; not like a cold Platonic speculation, that freezes but never warms the spirit ; not like a brilliant oration, that coruscates into beauty like the borealis, but dies upon the lips : no ; "our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." May my God and yours, the Father, Son, and the Holy Spirit, grant that this Gospel may thus come this morning unto all our hearts !

First, then, *What is that power which distinguishes the Gospel ?* Mystery of power ! Who shall declare it ? All ages and all sciences, at our day, are sifting to find and solve the problem of power. Power, in its lowest conditions, belongs to the material. Power is in the storm and in the wave, that, like a willful child, sports and plays with the mighty vessel on its bosom ! and in the flashing lightnings that, like an avenging maniac, smites with destruction wherever it goes. Power latent, or power active, belongs to every material atom in the vast universe of God. But there is a higher, more ultimate form of power than that which belongs to matter. It is that unique, intangible, immaterial, but triumphant power that we understand as the power of thought. What is it, my dear friends, that gives to man his em-

pire over this world? What is it that puts energy into him to build his temples of beauty, to construct his engines of colossal strength, to incarnate divine thought on fresco and canvas that shall thrill the ages; to crystallize into forms of immortal beauty thought in immortal song; to form, to forge, to frame those rallying cries of justice and of liberty that you well understand; cries which have surged through the millions and the nations and down through the generations? What is it but the power of triumphant thought? And if you fling back your mind on the infinite past, you can ponder a period when every force in the universe existed but as a divine thought in the Eternal Mind.

Now, if we come back to our text and ask, What is the power which belongs to the Gospel? I answer, *It is the power that slumbers in those great, divine, essential seed-thoughts of Christianity.* Let us ponder them. Our Gospel is a Gospel of incarnation: and who can tell the magnetic forces that slumber in the thought of incarnation? Speak to me of one higher in rank—a kingly potentate, or—will you pardon, for the sake of familiar illustration—speak to me of your honored President, or her majesty the Queen of the motherland; tell me of her long ancestral line from the Plantagenets downward; tell me of the state and splendor of her royal surroundings, of her queenly crown, and the sweep of her empire, and you excite, perhaps, a passing interest, certainly nothing more. But now tell me that beneath that royal splendor there throbs a widowed heart, the heart of one that wept long and refused to be comforted; a mother's heart, that yearns for the highest good of her children; and a gentle heart, that gladly flings aside the tinsel of royalty to minister to want and human woe; tell me this, and you have started a

power that takes hold of my heart, and of every heart that hears the intelligence. Unity of nature between the lofty and the lowly, in suffering and in sorrow, is a power that comes to the deepest consciousness, and is imperial over the spirit of man.

And now what are the great historic conceptions of God?—the God of the Old Testament, of Moses and of Jacob, and of the old Hebrew prophets? Why, they tell me he is clothed with majesty and honor; that he is clothed in the royalties of the heavens; that, in the plenitude of his might, “he weighs the mountains in scales and the hills in a balance, and taketh up the isles as a very little thing;” that angels honor, and seraphim bow before him, and ten thousand times ten thousand minister unto him. Before the grandeur of these revelations, every element of my humanity bows in reverence and in awe. But, then, how cold! how distant! How is my poor mind lost amid the vastitudes of the infinite! How do I feel that it oppresses, but fails to inspire and comfort!

But now I ask you to turn to this grand seed-thought of the Gospel, and there we behold God in relations which the most venturous imagination never dared to conceive of. See Him! see God! Where? A lisping infant in his mother’s arms. See him for thirty years amid the lone solitudes and social barbarities of Nazareth. See him, joyful amid the innocent festivities of Cana, and then weeping with the weepers of Bethany. See him, by the display of his omnipotent power, giving indications of his Divinity, rebuking disease, calming the stormy seas, and, mightiest of all, commanding the sepulchered and sheeted dead to come forth to life and consciousness. And, O mystery of God! dying and in sorrow, alone, like a man! Yes, and more than this,

when he was about to depart did he not say, "I will not leave you comfortless?" Standing upon the summit of Olivet, with head erected to another world, and bidding defiance to the forces that bound him to this earth, which he was about to leave, did he not say, "Lo, I am with you alway, even unto the end of the world?"

Now, I appeal to you, my Christian brethren, before God, if these familiar truths have not a perennial freshness? If this "old, old story" of our Jesus is not ever new? If it does not embody one of the mightiest forces that can take hold of our fallen humanity? O, to a man, strong and self-reliant, who can stand up on God's earth and say, "I want no sympathy from the Infinite above me," the incarnation means but little; but to the wasted, and the weary, and the broken-hearted, and the aged, and the dying, is there not a Divine power in this Divine thought of a Father-God! Why should we hesitate! We will not give to the Roman Catholic Church the tenderness that belongs to woman; we claim it for our Jesus; for, "as one whom his mother comforteth, so will I comfort thee."

Great is the mystery of this godliness! I stand, in thought, this morning, and see the Infinite on the high places of the universe, scattering worlds like gold-dust from his hands, to teach men the rounds of immensity; and yet I see this God bowing down to a fragment of his universe, taking hold of my nature, lifting it up into everlasting alliance to himself, and by this act taking the entire of our humanity into the bonds of a brotherhood to his own heart. Verily, great is the mystery of godliness! Go, publish it! Go, tell it to the wasted and the lost! Go, sound it in the ears of the dying; and then come and tell us if there is not a grand divinity in this Gospel of the incarnation—that it comes with

"power!" "For," says the Apostle, "our Gospel (of the incarnation) came not in word only, but in power." May it come this morning with a heart-compelling power!

But again, secondly, in this connection, *this Gospel is the Gospel of unbounded benevolence*, by atonement and self-sacrifice, as an example for the ages. Many of my honored brethren have pondered this point, and they will agree with the speaker that there are but few traces of benevolence, of self-sacrificing-tenderness, in this universe of God. I know that it is the ringing song and orations of the psalmists and apostles of nature, of the Huxleys and Tyndalls, that this is the best possible world; I know that comfortable Paley, in his English home, when he penned his great work on "Natural Theology," says, "Well, after many deductions, this is a happy world." But, my brethren, the more profoundly you go into things, the more inexplicable does the mystery become. Under the great shadow of that ever-rising temple of science—we had almost said that, in one sense, the law of the universe is that of universal selfishness. Go, follow those mighty intellects that have opened up the foundations of nature, and what tell they us? "Why," say they, "first was created inorganic matter, then came vegetable life, that took hold of the unorganized matter and absorbed it, and transformed it into the likeness of itself; then came animal life, that devoured the vegetable and transformed it into the likeness of itself; then came the *carnivora*, that wronged, and spoiled, and devoured certain species of animal creation, and transformed them into the likeness of itself; then came the era of mind and of man,—his physical nature at war with the animal and the vegetable world, and his intellectual

nature and moral being at war with God and with man. For I take it that there is no truth of history more authenticated than this, that outside the influence of Christianity there is but little tenderness, but little sympathy. How does the apostle describe it in the language that my venerable brother cited yesterday, that surpasses Shakspearean power in its dramatic force? "Their throat is an open sepulcher; the poison of asps is under their lips: whose mouths are full of cursing and bitterness; their feet are swift to shed blood." My brethren, what a universe, seemingly built upon the law of universal selfishness, then, is this!

Now, it was into this world that God flashed a new thought, that he projected a new idea—that of atonement and self-sacrifice for the good of others. It was into this world that he commissioned the Son of his right hand, his own Son, his well-beloved Son, to come and make an atonement for man. And he came. The ages tell the story. "He gave his back to the smiters, and his cheek to those that plucked off the hair." He that upheld the universe fainted beneath the cross; he that could command twelve legions of angels died alone; died forsaken; died in darkness; died with the wail of desertion upon his lips; died for you; died for me. O, who can stand beneath the shadow of this cross, and gaze upon that face that is "more marred than any man's," without feeling that there is a stupendous "power?" We are familiar, as you know, by the revelations of science, with the stupendous forces that are at work over this universe of ours. I read but lately, in one of your New York scientific lectures, that this power of gravitation is a power that in an instant sweeps throughout the universe, and binds in an instant that

universe in harmony. Ah, but it cannot bind the intellect that can solve the problems and read out the literature of the stars—it cannot do that. But this is the grandeur of that power which slumbers in the cross of Christ. “And I, if I be lifted up, will draw all men unto me.” From the hour of the cross this world of ours entered upon a new era. There was a fountain for human guilt and impurity, for pardon and cleansing, in the work of atonement; and there was that everlasting example, clothed in the very light of heaven, that hangs incumbent in the sight of all the ages.

I was struck, yesterday morning, with the illustration of this in the discourse of your Bishop. From the moment that the tongues of fire fell upon the disciples, there was a disposition to seek the salvation of others. They began to make clothes for the poor; they began to build asylums. The cross has been going before and molding civilization. The cross is affecting international law. Why are we men of the North in your midst this morning, and taken to your warm hearts? Why? Because the power of the cross stood behind statesmen; because the power of the cross stood behind Royalty and the chair of the Chief Magistrate of this Republic, and, in the face of earth and hell, had brought about that treaty of concord that is destined to give peace for evermore, as we think, to this great American continent, and which, we believe, is the first note in the jubilee song of the coming triumph of universal peace.

O, brethren, who can tell this winsome power of the cross? Tell me, ye winged winds, where are the caves of your slumbers? Tell me, ye silent stars beyond that flaming comet, what secrets ye hold in your keeping? Tell me, ye angelic minds that are nearest the eternal

throne, tell me the power of this cross! You can never tell!

"God only knows the love of God."

But, O, as we sit here to-day, shall we not acknowledge the inspiration, and, with soft-footed benevolence, go forth to tell that story? "God forbid," says the Apostle, "that I should glory, save in the cross of our Lord Jesus Christ."

Now, you can see, to come back, that when the apostle went to this great city, this mighty and selfish city of Thessalonica, carrying this new revelation of benevolence to the world and the most wasted of men, you can see that he had a divine thought of "power" that justified him in saying, "For our Gospel came not in word only, but in power."

But this Gospel, dear friends, is the *Gospel of resurrection and of immortality*.

Who shall tell the shadows that fall upon the land, and fall upon the home, where the light of Christianity has not come? The heathen mother, I suppose, loves her child as tenderly as a Christian mother. When the shadows of the sepulcher fall around her—when the pale horse and his rider tramples all that is dear in life into the ruin of the sepulcher—what can light up a ray of hope and fling its glimmers athwart her darkness? O, the ringlet of hair! O, the words of song that nobody sings, and the garments she used to wear! O, the treasured looks and treasured words of the departed, and all the little mementos to which affection fondly clings, and which are to us this morning the symbols of a better hope! what are they to that mother, destitute of the light of our Christianity? O, could she lift her eye of faith and look into the golden

hereafter, could she anticipate the time when a glorious morning shall dawn upon the night of the tomb, and the form of the beloved be raised amid circumstances of beauty and immortality, what light would it fling athwart her darkness! How would it exalt and purify her! This, thank God! is the comfort which comes to every weary mourner in this gathering to-day.

I have somewhere read that the two grandest epochs in the intellectual history of the race were, first, the hour when Galileo pointed his rude telescope to the heavens, and, discovering the satellites of Jupiter, cried out, "They move!" and then flashed upon him the thought that this world was not an orphan world, but that it was the companion of countless myriads in the immensity of space; and that the second was, the hour when some fossil bones were carried and laid before the aged and dying Cuvier—bones of animals that had never been known to science, whose species were extinct—and there opened upon his mind the myriad ages of the past, and the mighty forms of a pre-Adamite existence in these stormy hours of intelligent mind. It, for the first time, opened the portals that led to infinite space; it, for the first time, waked up the mighty ages of the past, and held communion with long expired generations. But, my brethren, what are these revelations to the one that comes before us in the Gospel? Immortality! We bow before the very term. Immortality! Before it reason staggers, calculation reclines her tired head, and imagination folds her weary pinions. Immortality! It throws open the portals of the vast forever; it puts the crown of deathless destiny upon every human brow; it cries to every uncrowned king of men, "Live forever, crowned for the empire of a deathless destiny!" O, can you tell the

magnificence which these big thoughts fling around the lowliest conditions of man?"

I have thought of poor Lazarus at the rich man's gate; I thought of him as dying alone and forsaken.

Ah, but with this Gospel there is another revelation. When Lazarus was dying alone angels were hovering round. When Lazarus shook off the mortal coil, angels, in softest arms, carried his triumphant spirit on high! For the beggar, the everlasting gates uplifted high their heads. For the beggar, there was the bosom of Abraham prepared. For the beggar, there was the beatitude of God. He shall hunger no more, and thirst no more and die no more. For the beggar, there was the transcendent march through the infinities upward, widening, expanding, and eternally approximating to the beatitude of God. For the beggar—yea, thank God! for every soul—yes, for the careless ones yonder; for every soul on this camp-ground.

O Christianity! angel, not of darkness but of the morning, what are thy titles but the Resurrection and the Life? These are thy titles. O, angel Christianity, what is thy mission but to go, and, where there is a citadel of human despair, and a sepulcher, to plant the banner, thank God! of an immortal and beatific hope!

"Now," says the Apostle—this great intellect, this grand scholar, who would put to blush the would-be philosophers that stand and sneer at this Gospel of ours—"Now," says he, "I am not ashamed of this Gospel." Thank God! that there are thousands of us that, amid the atheism of the age, and its vain philosophies, are going to stick to the old Gospel, the Gospel of the incarnation, the Gospel of atonement and self-sacrifice, the Gospel of a resurrection! We wont give it up. And the immortality, we wont give it up! "I

am not ashamed of the Gospel of Christ, for it is the power of God unto salvation."

But we will come back to the text. This "Gospel came not only in word, but in power;" and there is something else—it came "in the Holy Ghost." It is a singular truth, but the more widely you look at the universal faith of the ages—I care not what form of religious faith it is—there is, somehow, like a hidden star, like a covered nugget of gold, hid away there this doctrine of a Divine influence coming to the spirit of man. The Pantheism of the old Brahmin involved this. The Theosophites of Egypt, in all their mists and darkness, clung to this. The inner light of the Platonic school meant this. This, from the Montanists down and downward, was the prime doctrine of mystical theology. This, thank God! finds its culmination and perfection in the Gospel. The Holy Ghost in the Gospels, and the Holy Ghost in us, by the Spirit which he has given us. This doctrine of Divine influence is one of the grandest facts in our Christian revelation. I see ~~it~~ in creation, building up this world out of chaos into forms of beauty, radiant and lovely. I see it in the history of the ages, walking before civilization, and ever enlightening and leading the intellect, and conscience, and laws of men to the right. I see it in every type of humanity, of morality, of human regeneration. I see it in the achievements of the Gospel. It is the Holy Ghost in the Gospel that gives it its potential and its saving power. This world is full of literature—the grand conceptions of Newton, the inductive philosophy of Bacon, the immortal manhood that has put its multiform life into his dramas with Shakspeare. Well, we have got the world's literature. Who was ever converted by the world's literature? Take the grandest man that

the ages ever produced, replete with wisdom, holding in himself the mighty reservoirs of all talent, and let him say, "Weary one, believe my word. Sinful one, thy sins, which are many, are all forgiven thee,"—and what a mockery, what a blasphemy does it appear! But let the Holy Ghost take the word in this Divine Gospel, there it is spirit and life. Thank God! it is life to every soul of man that accepts it.

And, beloved brethren, just in this connection there is a thought that comes to my heart with power, as I know it comes to yours—*A Holy Ghost Gospel should have a Holy Ghost ministry.* But if you take a man, however gifted; let his be the eagle eye to solve the mysteries of nature; let his be the powerful fancy to crystallize forms of beauty into speech; let his be that wondrous something we call eloquence, that rolls like the thunder and whispers like the breeze; that, standing upon God's footstool, sings in its sweet triumph to the spheres; let his be the magnetic force which comes, as it does, from your honored Bishop Simpson, and from many others, and which finds its way to the heart. Yet think you that if the man is not anointed by the Holy Ghost it avails any thing? No. It is like the summer lightning that hits nothing. It is like the tropical flower that blooms into beauty and exhales its fragrance, but hushes to deeper slumber. It is like what the Apostle calls it, "A sounding brass or a tinkling cymbal." But, O, give the Holy Ghost to man, and the horny-handed, brawny speaker, the fisherman, can stand up in Jerusalem and smite the consciences of three thousand. Give but the Holy Ghost, and an American Moody, limited in speech and somewhat defective in language, can stand in the modern Athens of the Old World, surrounded by galleries and col-

leges, and can shake that great city for God. Give but the Holy Ghost, and there is not a poor stammerer among us but becomes potential in power. Give but the Holy Ghost, and gentle womanhood, suffering womanhood, can whisper words, as we have heard in yonder tent, that have come with triumphant power to the inmost soul. "Behold, I show you a mystery." Who can explain it? Who can tell how the spring-tide sun goes down and finds the roots of the rose, and the tulip, and the lily, and makes them blossom into beauty, and fling their fragrance to the evening breeze? Who can tell how this Holy Ghost goes with the Gospel? and then, instead of the thorn there comes up the fir-tree; and instead of the brier the myrtle tree; instead of the old sinner there is the sweetened saint; instead of the angular, unworthy, dishonest man, there is one righteous in holiness, which is "to the Lord for a name, for an everlasting sign that shall not be cut off."

Men of this grand America, representatives of this wondrous land from the everglades of Florida, from the flowery lands of Minnesota, from the starry heights of the Sierra Nevadas, and the tall pine-tops of Maine, from the canebrakes of Arkansas and the Green Mountains of Vermont—we, men of the North, in our weakness, from the land of the North Star, come to your midst and would join hands with you, and pledge ourselves that we will aspire to be Holy Ghost ministers; we will try to win this continent for our Jesus, and put the crown upon his brow.

But, finally: "Then," says the Apostle—and the last seems to come sweetest and best—this Gospel came "in power and in the Holy Ghost." And what else? "With much assurance." Thank God!

Now, there is the assurance which comes from demonstration to others. I refer you to that chapter which my friend read in your hearing, and I ask you if it did not sound like a paragraph from old Methodist history? Two lone, unknown men came into a mighty city. They stood up and proclaimed this Gospel, and, as was to be expected, there was one—Jason—converted. And Jason said, as Methodist people say, "Come into my house and abide with me." And then there was a public clamor, and the rabble gathered around the dwelling, and they cried, "Bring out these, men that have turned the world upside down!" I thank God that this Gospel still holds to its character! It is "turning the world upside down." It means revolution; it means regeneration; it means shut up the hells and sinks of iniquity; it means this, blessed be God! You recollect that when the Apostle was writing to the Corinthians, he described some of the basest men that were ever outside of hell, and then he says, "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." There is demonstration. There are thousands of us that are better men to-day by the power of this Gospel; and its effects are seen, sometimes, on others in the walks of commerce, and in the sacred sanctities of the home circle.

Let this Gospel take hold of humanity; let it irradiate the intellect; let it renovate the nature, and the man is a new man. "Behold," says the Apostle, "I was the chief of sinners, but now, by the grace of God, I am what I am." O, that in going from this encampment all of us may go evidencing that there has been a transforming power, that others may take knowledge of us that we have been with Jesus.

Well, then, this Gospel comes with the assurance, indubitably, of an inner experience. "If any man will do his will, he shall know of the doctrine, whether it be of God." "He that believeth hath the witness in himself." O, this Gospel, robed in garments of purity, with the light of heaven beaming in her honest eyes, walks abroad, and she says to every doubter: "Come, prove me, try me, and see if I will not give in thy consciousness a demonstration of thy divinity! Broken-hearted penitent, come and see if I will not enstamp upon your heart the seal of sins forgiven! Slave of temper and of passion, come and see if, with my gentle touch, I will not smite off your chains and raise you up; if I will not emancipate and regenerate and free you! Broken-hearted one, that wears the dead leaves of memory, and, perhaps, of a wasted life, come!" This Gospel is soft as a mother; it is gentle, unspeakably beyond all utterances of gentleness. It binds up the broken-hearted, "it proclaims liberty to the captives, and it preaches the acceptable year of the Lord." "Who are these arrayed in white, and whence came they?" From outside of this camp-meeting there are some that have gone up there. Could they testify what would it be? Alfred Cookman, whom I heard five years ago, would say this, and only this: "Washed in the blood of the Lamb." Bishop Thomson, whom I heard in my own land, would say: "'Faithful unto death,' is my motto." Could they speak, what would their language be? That there is an evidence grander than the deductions of logic, grander than the seeming combinations of demonstration, and that there is an assurance brought to the inner being of the innermost temple of our souls, that this Gospel is of God!

And then, and finally, dear friends, this Gospel comes to us with the assurance of ultimate triumph and victory. "O," said one of England's old and honored *savans*, as he stooped in age and weakness, trembling upon the very verge of the sepulcher, "My philosophy fails me here!" "O," said David Hume—one of the keenest intellects that ever Scotland gave to this world of ours, and an apostle of unbelief whose mighty logic has perverted many—when he came to die, "I am about to take a leap in the dark!" Yonder, in a darksome prison, with famine in his look, and beggary on his back, and manacles about his limbs, is an old man, tottering. What sayest thou, Paul? "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Thanks be to God! In mild cadence and on lower key you and I have seen gentle girlhood in her youthful beauty, and young manhood blossoming into all the hopefulness of life, and age tottering, with intellect broken down by the severity of years, and yet, when they came to the river, sweet voices came to them from the other shore, and they were made, thank God! more than conquerors. Like the speaker, I suppose there are some of you that have gone, oft-times, far into the valley of death; some of you have gone so far that you did not want to come back again. You wanted to join the great majority, and be "forever with the Lord." You wanted no "Butler's Analogy," no "Evidences of Christianity," to authenticate this truth—

"What we have felt and seen
With confidence we tell;
And publish to the sons of men
The signs infallible."

"Let all the forms that men devise
Assault my faith with treacherous art;
I call them vanity and lies,
And bind Thy Gospel to my heart."

O, Christian friends, come and let us all fling ourselves upon this Gospel. And you, sinners, in the outer congregation, mind, this vast system that holds empire over intellect—that commands heaven and earth—that, as Chalmers has said, touches peradventure the uttermost universe—it means something for every one of you; it means salvation, or, if neglected, damnation. Come, you who still are tarrying; come in tenderness and penitence to the feast-house, and you will feel, with the prodigal, that the Gospel comes "not unto you in word only, but also in power, and in the Holy Ghost and in much assurance!" And God bless you!

m. XIII.

Sin Sure to be Brought Home to the Perpetrator.

BY REV. ~~W. H.~~ BATES, D.D.,
OF THE METHODIST PROTESTANT CHURCH.

Be sure your sin will find you out.—NUMBERS xxxii, 23.

THESE words were addressed by Moses to the tribes of Gad and Reuben after this wise: The lands belonging to Sihon, king of the Amorites, and to Og, king of Bashan, which lay eastward of Jordan, were rich in pastures, and the tribes of Gad and Reuben requested of Moses the privilege of settling upon these lands as their portion of the inheritance; promising, at the same time, to accompany the other tribes of Israel to the land of Canaan, to assist in its subjugation. Moses acceded to the proposition; but, at the same time, reminded them of the sin of their fathers in discouraging Israel, when he sent them from Kadesh-barnea to view the land, by bringing back an evil report, and warned them against this sin; assuring them that if, after getting this rich pasture land, they should then refuse to accompany the remnant of the tribes across the river, and thereby discourage them, they would sin against God, as well as forfeit faith with their brethren, and then adds: "Be sure your sin will find you out."

In the discussion of this passage, perhaps it would be well for us to notice, in passing, *what sin is*. Sin in its broadest acceptation and sense is the transgression of the law. But, to be more minute, original sin, or native depravity, is that by which our whole nature is disor-

dered, and our inclinations biased to that which is evil. It has its seat in the heart, and diffuses itself throughout the entire being, producing enmity to God, aversion to good, and hostility to the law of God. By it every passion is disordered, every principle is corrupted, every faculty is diseased; and all the endowments of man's nature, which were given to him for wise and honorable purposes, are perverted and depraved.

Actual sin is the positive violation of an absolute law, and is generally applied to those capable of committing moral evil, as opposed to infants and idiots. *Sins of omission* consist in the neglect of that which is positively enjoined; such as refusing or failing to love God with all our heart, and our neighbor as ourselves; failing "to deal justly, to love mercy, and to walk humbly before God." So that those who try to do as little evil as possible, by refraining from all overt transgression, though they deal justly and love mercy, yet, if they fail to love God with all their heart, and to walk humbly before him, are guilty of the sin of omission. *Sins of commission* consist in the indulgence of that which is prohibited, such as false witnessing, covetousness, envy, taking the name of the Lord in vain, and falsehood of any description or any character. *Sins of infirmity* are those arising from the weakness of the flesh, the snares of the world, or surprise; but, while this is true, we are to remember that though they be sins of infirmity, they are inexcusable. God cannot look upon sin, of any character, with the least degree of allowance. But we have the assurance, that we "shall not be tempted above that we are able to bear," and that "with every temptation, there shall be made a way for escape." And if we live beneath our privileges, and fail to avail ourselves of the sustaining grace of God, and are thereby

surprised into any of those sins of infirmity, we are, nevertheless, culpable.

To say that it is necessary that man should sin, to any extent, to any degree, is to say that the great plan of human salvation is imperfect, and not adapted to all the necessities of human nature.

Secret sins are those which are committed in seclusion, such as lust, envy, theft, and malice. *Presumptuous sins* are those which are committed boldly, against light and conviction, such as blasphemy, hypocrisy, Sabbath-breaking, and many others of equal enormity. The *unpardonable sin* seems to consist in the malicious ascription of the gifts, and graces, and influences of the Holy Spirit to the devil. The Apostle says: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame;" and, "if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." So that he who has had the testimony of God's Spirit to his own consciousness that Jesus is the Christ, and that he has passed from death unto life—who has had the

knowledge of the truth—who has been enlightened, not simply by the written word of God, (not simply convinced by his reason,) but who has had a direct, positive, conclusive testimony of God's own Spirit to his heart of the truth as it is in Jesus—if he shall fall away—no matter what the influences may be that may superinduce this state—if he shall fall away so far as to deny the reality of this truth, the reality of saving grace, the truthfulness of this testimony, and pronounce it merely a delusion of the devil, he runs a fearful risk of being never again restored to God's image and favor.

When Jesus had cast out a devil, upon a certain occasion, and the thing was so palpable that the Jews could not deny the fact, they then accused him of collusion with Satan himself; and Jesus said, "Blasphemy against the Holy Ghost shall not be forgiven unto men, . . . neither in this world, neither in the world to come." So that even the man who has never yet tasted of "the good word of God, and the powers of the world to come," but who has, in a revival, seen in the conversion of an acquaintance, (under the power of a preached Gospel,) who has received the direct and positive testimony of God's Spirit that this is a genuine work, that this is the truth as it is in Jesus, and who, to ward off those feelings, and to dismiss those convictions, declares unblushingly and unhesitatingly—when he feels in his heart that it is the work of the Spirit—that it is all a delusion of the devil, runs a fearful risk in this line.

Some suppose that the reason why this sin is not forgiven, is in consequence of those who commit it rejecting the only remedy, that is, the power of the Holy Ghost to apply the redemption of the Gospel to the souls of men. But then we must make a distinction between this and other sins; for persistent rejection of

any portion of the Gospel plan, and final impenitence, is unpardonable in every case.

Remember, that there is no provision made for sin against the Holy Ghost; no redeeming sacrifice offered for this sin; no interceder between man and the Holy Spirit; and, consequently, no means of reconciliation when once the offense has taken place. We must believe the teachings of God's word, that "there is a sin unto death," aside from the simple forfeiture of natural life, as in the case of Uzziah; that it is possible for man, in his great hostility to the kingdom of Jesus Christ—to the great plan of salvation—not only to reject it, and to resist all the influences, but with the malice of a fiend to deny, to give the positive lie to, the testimony of the Holy Spirit to his own consciousness. And he who ventures so far, must have the heart of a devil.

We proceed to notice, in the second place, the *certainty spoken of in the text*: "Be sure your sin," whatever its character or degree, "will find you out."

We argue this certainty from *the character of God*, from *the word of God*, from *the institution of God*.

From *the character of God*. Let us look at that character:—

First, his ubiquity. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. The darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. When I awake, I am still with thee."

So that we learn that God is every-where present;

that his presence fills the limitless expanse that we call the universe. How this is, is beyond my comprehension; but I rejoice that there are a thousand things beyond my comprehension. I would not have them robbed of their glory and their splendor to be brought down to my capacity.

That God should be sufficiently great to fill immensity is not so great a mystery to my mind as that he should occupy the same space with his own vast creation. You know we are taught that it is impossible for two material substances to occupy the same space; and though God is a spirit, yet he has a substance; and we have here, in the omnipresence of God, the great mystery of his occupying the same space as his own creation, without depriving any part or particle of it of a position. Perhaps the mysterious union of the human soul with the human body is as fair an illustration of this as we can find. You know that the human soul, the spirit, is omnipresent throughout the entire human body to take cognizance of every thing that transpires. This spirit occupies the same space with the material body, yet without displacing any part or particle of that body. Here, in this, we have a mystery that we cannot find anywhere else; for even fire, or the electric fluid, does not occupy the same space with the heated iron, nor with the telegraph wire, nor with the lightning rod; but, so far as God is concerned, he occupies every point or particle of space throughout the regions of immensity. No spot can be found within the range of human conception where God is not; and he does not occupy this space, as I occupy the space that I do this afternoon before you, with my head here and my feet there, but as one has aptly said, "His circumference is nowhere, and his center is every-where." I feel that I

am privileged to believe that the whole of God, the whole of his presence, that all his attributes, are present in the smallest point of space, as well as so expansive as to fill the universe. And if this be true, it is impossible for sin to be committed in the absence of this great Being. The myriads of sins that are being committed this moment in the numerous and various parts of the vast creation—sins of thought, word, or deed—are being committed in the presence of God, who seeth and taketh cognizance of them all. And if it be impossible for man to escape the bounds of his presence, and to sin in his absence, may we not say to the sinner, “Be sure your sin will find you out.”

Then his omniscience. “Shall any teach God knowledge?” “For he looketh to the ends of the earth, and seeth under the whole heaven.” God’s knowledge is infinite. He knoweth all things. “I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done.” “Known unto God are all his works from the beginning, neither is there any creature that is not manifest in his sight.” “All things are naked and opened unto the eyes of him with whom we have to do.” “O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!”

It may be possible that his omnipresence is one great cause of his omniscience, so far as passing events are concerned. But let this be as it may we must remember that all things are known to him; and though it is possible for a man to take no notice—to fail to observe the things that are transpiring in his very presence—it is impossible that any thing should escape the sure inspection of His eye. Even the secrets of the heart are

like a parchment scroll unrolled before him, and he sees the past, the present, and the future, as perfectly as I can see those three points written in the palm of my hand. And it is impossible that man should sin without the knowledge of God. He knoweth us altogether; and the most feeble thought, the weakest motive, the faintest desire—that which may be but half formed—is known to God. Every thought that flashes across the mind, every thing that marks a man's history, every motive that prompts him to action, is known to God more perfectly than to himself.

Then there is the justice of God. "There is no God else besides me; a just God and a Saviour." And the inspired penman says, that "justice and judgment are the habitation of thy throne." "A God of truth and without iniquity, just and right is he." There are cases, —thousands of cases, I presume, in this world—where partial injustice is indulged on the part of parents and rulers; where they suffer their favorites to trample upon law with impunity, and to infringe the rights of the faithful and the obedient, and in the end confer upon them far greater favors than they do upon all others. But then, we are all loud in our protestations against such injustice, such ruling without rule; and we are not to suppose, for a single moment, that God will permit his rebellious subjects to trample his law under their feet, to disregard all his injunctions and prohibitions, and to trample upon the rights, and to destroy the harmony and peace, of his own obedient children; and then, though they persist in their hostility to his government, though they remain impenitent for their sins, in the end to elevate them to the same inheritance with the saints in light.

The omnipotence of God. He is "the high and lofty

One that inhabiteth eternity," and "covereth himself with light as with a garment." He hath "stretched out the heavens" over a chaos, and "hung the earth upon nothing;" he "layeth the beams of his chambers in the waters;" he "maketh the clouds his chariot," and "walketh upon the wings of the wind." He hath commanded the sun to shine, and the stars to sparkle in the firmament. He darts his lightnings from the thick clouds; and the thunder-bolts issue from his tabernacles. He bindeth the waters up in chains; the ice is produced by the breath of his nostrils. "He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke." He "commandeth the sun, and it riseth not; and sealeth up the stars." "He watereth the hills from his chambers." "He causeth the grass to grow for the cattle, and herb for the service of man." "Power belongeth unto God;" but "the thunder of his power who can understand."

And this great, this omnipotent Being, who hath established the laws of nature, and who holds the reins in his own hand, can execute whatever he designs; and it is impossible for him to be overcome by any other power, or by the combined powers of the universe. And it is impossible that the sinner should escape from his grasp. Therefore, "Be sure your sin will find you out."

And then we have the immutability of God. "I am the Lord, I change not." "With whom is no variableness, neither shadow of turning." For he "is not a man, that he should lie; neither the son of man, that he should repent." All the attributes of God are immutable. These are all inseparable from his own being; and what he knows to-day he will know forever. His memory will not prove treacherous, as man's, but will remain as sure and certain as his own existence. Neither will

the imbecilities of age weaken his power; but the ability that he possesses to-day will remain undiminished throughout countless ages.

So is his justice immutable. He is not "the son of man, that he should repent." His system of government shall never change; shall never need improvement: and much less shall any principle of his law be abandoned, such as the penalty attached to its violation. No, no! We must remember that God's nature is to remain forever the same; and as it is impossible for man to sin in the absence of God, without the knowledge of God; as it is impossible for him to overcome or to elude the power of God; as it is impossible for him to undermine or overthrow the justice of God; therefore, let him know that his "sin will find him out."

Then we have the institutions of God. Through the redemption of the Gospel man is restored to his state of probation; and to counteract and overbalance, if need be, the bias of his depraved nature, God has given to him the influence of his own blessed Spirit, which constitutes man a moral agent, a responsible being; and because he has thrown man in this equipoise again, this balance, and made him a moral agent, he holds him responsible for his actions, and he sets before him life and death, good and evil, and has invested him with power to choose the one or the other, and holds him responsible for the choice he makes, and that he makes shall he have. He hath declared that obedience to his law shall be rewarded with eternal life, and that transgression of his law shall be punished with eternal death; and "though hand join in hand, the wicked shall not be unpunished."

And when shall the sins of the sinner find him out? Sometimes, partially, in this present life a man's sins find

him out, and that in the inevitable consequences of sin as in a licentious life producing disease, dissipation, and prodigality, resulting in penury and disgrace. But then, in many cases, by the retributive justice of God himself, we are led to believe that men's sins sometimes find them out. But, while this is so, it is in a very limited degree.

There are those scattered over the world, indulging in sin, that seem to sin with impunity, so far as this world is concerned. Look at the proud oppressor, if you please, who has robbed the helpless and the poor, spending the remnant of his days in luxurious ease and abundance, while those helpless ones are struggling against penury and want all their days, and at last die unnoticed and forgotten. Look at the foul-hearted libertine, moving in all the joyousness of fashionable life, with full and free access to the domestic and social circle, while his victim is driven to seclusion, in disgrace, to pine away, neglected and forgotten. Some teach us that all sin, even in this world, renders the guilty subject to a proportionate degree of suffering or punishment; and it is remarkable that the man who should hold such a sentiment should pause at that point. It is remarkable that he should find it in his heart to deny, that if sin produces such a result in this life, that it should not produce a like result in the life to come. The mere article of death cannot destroy its character, nor rob it of its force. If man, with the thousand avenues of enjoyment, the means for the gratification of sense and appetite in this life, is rendered subject to a proportionate degree of suffering for his misdeeds, how will sin operate in the life which is to come, when he is cut off from all these sources of enjoyment, and his sensibilities are more fully raised to their most intense capacities?

But, then, observation teaches us that after man has passed a certain boundary the more excessive his sin and wickedness the less compunction he feels for his misdeeds. And, therefore, God "hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Not only that he may protect his own people from the intrusion and from the excesses and violence of the wicked, who would violate their harmony and destroy their peace, but that he may vindicate the righteousness of his own government, that he may prove the purity of his own law, by rendering to the wicked that punishment which his crimes demand.

And what a momentous day will that be! with what tremendous and overwhelming confusion and anguish will its transactions fall upon the guilty souls who shall be arraigned before the inflexible Judge! And in contemplating such a scene by imagination, I see a great white throne, and sitting thereon the Judge of all the earth; and though ineffable glory encircles his brow, he looks with an indignant countenance upon the book opened before him. And I see, rising in the background, the New Jerusalem, with its glittering springs and crystal fount, and majestic walls and pearly gates; and I read upon the right of each gate, "No blasphemer, no sacrilegious, no hypocrite, no apostate, no murderer, no false witness, no Sabbath-breaker, shall enter here." And upon the left of each gate I read, "No liar, no thief, no covetous, no self-righteous, no neglecter of salvation, shall enter here." And upon each broad arch of sapphire, spanning each gate, in brilliant letters I read, "None but the righteous shall enter here." And I see upon the left of the Judge a vast multitude, with

horror-stricken countenances, clad in sable garments, guarded by the fiends of the bottomless pit, and I read upon their foreheads, "Blasphemer," "Sacrilegious," "Hypocrite," "Apostate," "False Witness," "Adulterer," "Sabbath-breaker," "Drunkard," "Liar," "Thief," "Covetous," "Self-righteous," "Neglecter of Salvation." And the Judge, with a scowling look, turns upon them and exclaims in thunder tones, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And they turn and leave the throne, wailing in mournful accents, "The harvest is past, the summer is ended, and we are not saved, for, lo! our sins have found us out," until they reach the fearful precipice over which they tumble into the dark abyss below. And now for them all no Christian prays; on them no Sabbath shines; before them no hopes bloom; to them no mercies come. Christ is gone. Mercy is gone. God has forgotten to be gracious. Sin cannot be forgiven. The compassion of a Saviour never more can reach them. They are abandoned to their fate by all the pure intelligences of the universe. Do they look to heaven? It is gone. Do they think of pious friends? They are forever parted from them. Do they recollect mercies past? They had them once, but they are gone forever. No friend to cheer an hour in that dark night of eternity. Their state is that of utter helplessness. Not a merry companion to stifle, for the twinkling of an eye, the tremendous guilt of the conscience. To them forever all must be guilt and despair, where their sins shall find them out, and be their torment through endless years.

Ah, let me suffer all that human flesh is heir to. Let burning fever parch my lips and brow, without one drop of water to cool them with; let every breath be drawn in pain; let the blood ooze from every pore;

let every limb be withered with the palsy; let my tongue cling to the roof of my mouth; my eyes stand set in their sockets; deprive me of all alleviation, till death shall end my sorrows; but let not sin prey upon my vanquished spirit, nor consign it to the pain of the second death. Let me be wrecked upon some desolate isle, where human footprint has never been made, there to starve in some dark cave, or lie down and die upon the cliff of some bleak rock, where my flesh shall feed the hungry vulture, and my bones lie bleached in the sunbeams, while the sea shall sing my requiem—or let me be left upon a solitary plank, and ride at the mercy of the waves, while my body shall be severed in twain by some savage sea monster, and my bones shall find a tomb in the coral caves of ocean—but let me not be wrecked upon that desolate isle of endless despair, nor suffer the infernal dragon to close his jaws upon my helpless soul.

Let me be spurned from human habitation, without one friend to comfort my disconsolate heart; or driven to the wilderness, there to wander a homeless stranger, where the war-whoop of the red man is heard to echo through the forest, or the savage yell of triumph shall startle my sensibilities and chill my blood as he hurls the fatal tomahawk and dashes out my brains; but let not the piercing arrow of Jehovah's wrath enter my vanquished spirit.

Let me be sawn asunder, or crucified; let me be bound to an iceberg and freeze to death, or chained to the stake and burn to death. Let me suffer any or all that earth can combine or concentrate on one single human being, but when they end that life let it be forever. And when my eyes shall close upon the beauties of earth, let them gaze upon the glories of heaven;

and when these ears are deaf to the melodies of earth, let them listen to the rapturous strains of the harps of heaven; and when this tongue shall cease to give utterance to earthly sounds, let it join in the rapturous songs of heaven; and when these feet shall cease to tread the soil of earth, let them walk the golden streets of heaven; and when this heart shall cease to pulsate to the joys of earth, let it be thrilled with the ecstatic joys of heaven; and when this tenement of clay shall be consigned to the clods of earth, let the redeemed and the sanctified spirit stand, clad in a pure white robe, with a crown upon its brow, and a palm in its hand, and a song upon its lips, and enter upon the inheritance of the saints, that is "incorruptible, and undefiled, and fadeth not away, reserved in heaven."

O, sinner, "*Be sure your sin will find you out!*"

To whom am I preaching this afternoon? Strangers? Yes, strangers—strangers to me, but not strangers to you; and perhaps these words of truth have fallen upon the ear of your son, of your daughter. My Christian brother, my Christian sister, are you willing that the sins of these children, or any connected with you, shall find them out beyond the boundaries of time? Let me say to you this afternoon, in God's name and for his love, do your best to rescue them from the thralldom, the ruin, the jaws, of perdition.

And let me say to the children of pious parents this afternoon, you know not the anxiety and solicitude in behalf of your soul's salvation of those who love you. The path may be smooth and beautiful to you, and you may see no snares in the way; but these true hearts and vigilant eyes discover the dangers, and they are greatly oppressed in your behalf. Will you listen, and be persuaded to turn from the error of your ways?

I remember well, in days gone by, when my heart was so frequently wrung in behalf of my only boy. Often I spoke to him upon the subject and urged him to make a positive declaration of himself upon the side of God; and when disease would come, and he would be thrown upon a bed of sickness, I knew not peace nor quiet, fearful that he might die unconverted. O, how the heart of the parent is wrung with anxiety in behalf of these precious ones! And I remember well when I received a letter from him, inquiring of me the plan of salvation. I thought he knew it well, but he wanted it explained more plainly and more simply; and his mother said, "He is under conviction." Said I, "I hope so;" and I wrote with great carefulness the plan of salvation, and sent it to him; and, perhaps within twenty-four hours, I received three letters from Christian friends, announcing his conversion to God. Ah, that was next to the sweetest moment of my life! The sweetest that remains in my recollection, the most fresh and prominent, is the day when, a little boy, between ten and eleven years of age, on Sabbath morning, God converted my soul; and the next sweetest was when I read that letter—tried to read it—and I would read it over and over again, and my wife with me! O, what gratitude ascended to God on that occasion! And now, when he is from me or at home, if disease comes, I say, "Well, if he lives, it is Christ; and if he dies, it is gain!"

Come, sinner, and escape your sins! Come to the cross of Jesus, the friend of sinners, he who understood sin, its malignant nature, its terrible, its fearful consequences. Come to Him who is the friend of sinners, and escape from your sins. O! you had better meet *any thing* else than sin in the world to come! Meet all

your friends, or all your foes; the hosts of angels, the myriad of saints, or even the devils in hell; but do not venture to meet your sins. No, no! But thank God to-day that he has promised that if you will come to him, through the blood of sprinkling, they shall be blotted out, and remembered against you no more forever! O no, when I stand before that white throne, if accepted of the beloved, I do not expect to have named to me a single sinful act, or word, or thought, that ever occurred in my life's history! All shall be forgotten, banished from my sight and remembrance in that great day, and I shall only be conscious of the favor of the Father, the merits of the Son, and the joy of the Holy Ghost!

Come, come, God will bury these sins! How many are they? sins of ten years, of twenty, of forty, of fifty years. How many are they? What is their magnitude and character? Bring them all up, burdened as you may be, and bow at the cross; and one wave of Jesus's hand shall remove the load, and tumble it into the sea of oblivion; and one drop of his precious blood, applied by faith to your soul, shall wash you as white as snow; and one single pressure of his hand shall leave his own blessed image upon your heart, clear and distinct, to be recognized at all times, and under all circumstances.

God help you, dear sinner! And let me say to you in closing, that there is

"Enough for all, enough for each,
Enough for evermore."

"The arms of love that compass me
Would all mankind embrace."

O! that God would send his Spirit upon these hardened hearts, and open the windows of heaven, that we may see scores of precious souls snatched from ruin, and *brought into life immortal!*

XIV.

The Permanence of Christ's Church.

BY REV. A. J. KYNETT, D.D.,

CORRESPONDING SECRETARY OF THE BOARD OF CHURCH EXTENSION OF THE
METHODIST EPISCOPAL CHURCH.

And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.—MATTHEW xvi, 18.

A LITTLE over two of the three years of Christ's ministry had passed away. He had traversed Judea, Samaria, Galilee. Every-where multitudes had thronged him. They hung with delight upon the words of gentleness and grace that flowed from his lips. "Never man spake like this man," was the uniform testimony. His *works* were even more wonderful than his words. He walked upon the waves, and they were as pavement beneath his feet. His voice hushed the storm and stilled the sea, and where but a few moments before the wildest commotion had excited the elements, now there was a great calm, and in its stillness the zephyrs whispered to the smiling, shimmering sea, "Our God is here." At his approach diseases fled. At his touch sealed senses were opened, and the beautiful light of day, and the sweet sound of music broke, for the first time upon souls that had long sat in silence and in darkness. He went about doing good. He cleansed the leper, healed the sick, raised the dead. The whole land was filled with his fame.

Now that the consummation of his great work drew on, it was necessary that he should lead his disciples to clearer and more accurate views of his character and

work. This he did in a familiar conversation, as he came into the region of Cesarea Philippi: "Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." There was universal concurrence that a great character was among them, but they comprehended him not. He turned to his disciples, who had been chosen to hear his instructions, and to witness his works, and to look in upon his spirit, and said, "But whom say ye that I am?" Peter, always the most impulsive among them, and quickest to respond, now under the illumination of the Divine Spirit, the inner instructor from the Father in heaven, answered, "Thou art the Christ, the Son of the living God." The Saviour rejoined, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it."

There are, perhaps, no utterances of our Saviour, no words of the entire volume of inspiration, concerning which there have been such great and far-reaching diversities of interpretation as concerning these words of Christ. The views of men with reference to them may be classified under two general heads—the Papal and the Protestant.

The Papal interpretation of the language makes our Saviour to say, that thou, Peter, art the rock upon which I will build my Church, and builded upon whom "the gates of hell shall not prevail against it." And yet the conversation does not close until our Saviour himself sharply rebukes him: "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things

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that be of God, but those that be of men." And when, less than a year afterward, he came to the trying hour of his crucifixion, this same Peter was heard to deny his Lord; to deny him after he had time for reflection, for sober second thought; to deny, with bitter cursing, that he ever knew him. And yet the entire superstructure of the Papal hierarchy is erected upon this isolated and misinterpreted language of our Lord, and upon the added assumption that the supremacy, thus conferred upon Peter, was transferred to the See of Rome, and descends through all time. If we look upon Peter as the Saviour says to him, "Get thee behind me, Satan : . . . thou savorest not the things that be of God, but those that be of men;" or when we hear him denying his Lord with bitter cursing, we may, as we look sadly upon the great apostate Church, assent, and say, Verily, a suitable foundation for such a superstructure! God grant that the great evils of this system, the device of ambitious, and in many cases of wicked men, may be done away, and that this populous Church may come with tears of penitence to Jesus' feet, and crown him Lord of all.

The Protestant interpretation puts our Lord himself at the foundation of his Church—our Lord, in the character which the confession of Peter had just recognized, our Lord as "the Christ, the Son of the living God." With this concurs the whole tenor of the Scriptures. Through Isaiah Jehovah exclaims, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." And this same Peter, never in all his life dreaming of such an interpretation as his pretended successors have placed upon the words of Jesus to him, quoted the language of Isaiah, and applied

it to Christ himself, and adds, "Unto you therefore which believe he is precious." The stone which the builders disallowed, the same is made the head of the corner. St. Paul also declares, "Other foundation can no man lay than that is laid, which is Jesus Christ," and that the Church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." So we, in accepting that interpretation which puts our Lord in his Divine character as the foundation of the Church, are standing with Isaiah and Peter himself, and with all the apostles and prophets, "holy men of God," who "spake as they were moved by the Holy Ghost," upon the one sure foundation—"the Christ, the Son of the living God."

We are thus led to consider,—

Our Lord Jesus in his Divine character : as the Messiah, the Son of the living God, at the foundation of the Christian Church.

In order that we may have clear and full views of the doctrine herein contained, it is necessary for us clearly to comprehend—

The precise import of Peter's confession of Christ. Remember that this confession was drawn from Peter by an inquiry concerning Christ's character: "Whom do men say that I, the Son of man, am?" For two years they had heard his instructions, and had witnessed his works, and had become persuaded that a great prophet had risen in Israel. They differed, but they had in their minds a conception of the character with which they invested him. "Some say that thou art John the Baptist," one with whom they were familiar; "some, Elias; and others, Jeremias, or one of the prophets." Each of these answers reveals the idea of a character definitely conceived. Then our Saviour turns

to the disciples who knew him more intimately and says, "But whom say ye that I am?" And now, with the same definiteness of conception that had characterized the other answers, but under special illumination from the Spirit that had inspired all prophecy, and had given form to all types and shadows, Peter says, "Thou art the Christ, the Son of the living God." "*The Christ*." Who is meant by "*the Christ*?" What conception of "the Christ" was in the minds of these men? For, please remember, they were all Jews, and had the Jewish Scriptures, and were familiar with Jewish history and Jewish prophecy, and they must have had some conception of the character of "*the Christ*," drawn from the writings with which they were so familiar, and the history with which they were so closely identified. Now, going back in that history, you will see how God had chosen them in Abraham, isolating them from the nations of the earth, caring for them during their bondage in Egypt, and leading them out with a strong hand, dividing before them the waters of the Red Sea, guiding them in all their journeyings with a pillar of cloud by day and of fire by night, becoming their Lawgiver from the flaming summit of Sinai, as the people gathered tremblingly around its base. He was their God; he was their king; he gave the law, he administered the law through his own chosen instrumentalities. Their whole system was pre-eminently a theocracy. He instituted and administered the government in the view of all the people.

But they came to desire less of God, and to be more like the nations around them. And it is always a disaster to any people to desire to get away from God, and to be like other people, who know him not. Better, far better, to cry out:—

"Nearer, my God, to thee,—
Nearer to thee !
E'en though it be a cross
That raiseth me ;"

and, instead of being "conformed to this world," to "be transformed by the renewing of [our] mind," and so prove "what is that good, and acceptable, and perfect will of God." "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." But they said, "Make us a king to judge us like all the nations."

And Samuel communed with God concerning this proposed change in the character of the government, and the Almighty instructed him to yield to their request, "For," said He—and please mark the language—"they have not rejected thee, but they have rejected me, that I should not reign over them." I am their God, I am their king. Did not I choose them to be my people? Did not I bring them out of their bondage? Have not I given them their law? Was not Moses my chosen servant? Have not I put the seal of my approval upon the judges who have administered their affairs? "They have not rejected thee, but they have rejected me." Their request was granted, and he gave them a king in his anger; Saul, and the long line of successors who followed him, many of whom led the people farther and farther from God. And now calamity after calamity came upon them. They deliberately rejected the living God from being their king, and through their subsequent history suffered the consequences. But, in the midst of all the darkness and gloom that settled over them, God sent prophets to tell of the "restoration," to awaken hopes of the "re-

demption of Israel." Thus the Almighty, speaking through the Prophet Hosea, said, "O Israel, thou hast destroyed thyself; but in me is thine help,"—me, whom thou hast rejected—"I will be thy king." And again, the exhortation comes by another prophet in cheering accents to Zion—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation." And Isaiah, predicting his coming and describing his character, says: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." And another prophet, in like manner indicating His character, describes him as the Being whose "goings forth have been from of old, from everlasting;" and Daniel, designating the precise period of his coming, speaks of him as "the Messiah the Prince," that is, the Son of the great King.

Now, we may believe that all these prophecies were in the minds of these Jewish disciples; and God's Holy Spirit shone in upon Peter at that moment, and illuminated the whole tenor of prophecy, and these predictions rose up in his mind, defining the character of the Messiah, and he exclaimed, "Thou art"—not John the Baptist,—not Elias,—not Jeremias,—not one of the prophets—"thou art the Christ," the Messiah, "the Son of the living God," the Jehovah of the Jews, whose "goings forth have been from of old, from everlasting." Thou art the "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." And our Saviour replies to this confession, "Blessed art thou, Simon, Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

'And I say also unto thee, That thou art Peter, and upon this rock I will build my Church;'"—"the stone which the builders rejected, the same is become the head of the corner;"—and "upon this rock I will build my church; and the gates of hell shall not prevail against it."

I understand this statement to teach that—

The Christian Church is, for every thing that distinguishes it as such, directly dependent upon Christ as God.

Now, inquire, for a moment, by what is the Christian Church distinguished from other forms of organized human society? And I answer, not by the simple fact that the people come together, not the congregation, for men come together for other purposes. Not by the added fact of organization under such forms as give unity and corporate existence; for human society is organized elsewhere under forms that give these. Not the added circumstance of the observance of forms and ceremonies, although the forms and ceremonies of Christianity are most beautiful and impressive. In other organized forms of human society all these are found; and in many fraternal associations, well organized, the most beautiful lessons of morality are impressed upon the mind under a splendid system of symbolism. The ritualism of the Church may not be said to largely transcend the ritual of other forms of organized society. Not by any of these, not by all of them together, is the Church of Christ distinguished from other forms of organized society. But the Church is distinguished from all other forms of organized society,—

First, by its peculiar origin and history. It comes up out of the past as no other form of organized society ever has or ever can. It takes root in the garden of man's innocency, immediately after the transgression. The first human pair witnessed the laying of its foundations.

The sacrifice of Abel had no virtue in itself; it pointed forward to a sacrifice to be made in the fullness of time; for we are expressly told that "by faith Abel offered unto God a more excellent sacrifice than Cain." And the entire system of sacrifices that succeeded through the patriarchal and Jewish economies, pointed forward to one that was to come afterward. "It was not," in the nature of things, "possible that the blood of bulls and of goats should take away sins." Animal sacrifices could not redeem. They derived all their virtue from their relations to the great sacrifice, even the "Lamb slain from the foundation of the world." And the ancient Church—the patriarchal and the Jewish Church—grew up around these ideas and upon this foundation. Patriarchism was not a distinct system, independent and perfect; Judaism was not. They were but antecedent parts of the Christian Church. The entire system of prophecy pointed to Christ as the great central figure. The entire beauty and value of those olden systems were derived from the Christ that was to come in the fullness of time; so that now as we look for the foundations of the Christian Church, we do not find them laid first eighteen hundred years ago, but the first work was done when the first promise was given, when the first sacrifice was offered; and stone after stone came into its place, through the long ages that intervened, until the Chief Corner-stone took its place in the rising superstructure, and the Church of Christ rests upon these foundations, and will abide securely there forever. And if it be not recognized as thus related to patriarchism and Judaism, it is a tree without root or soil, and patriarchism is a barren waste, and Judaism is a royal arch with no key-stone in place, falling into inevitable ruin. The Christian Church thus rose up out of the

past, a superstructure composed of all who believe in our Jesus Christ, whether they preceded or followed the period of his coming. "In whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."

Now, no other form of human society ever originated thus, or ever had such a growth, or ever can. Look back upon the ancient empires and kingdoms that have risen and fallen. In them human society has been organized and has crumbled to pieces. They could find no such origin; they have had no such history. They were not built upon God. But, do you not see that for its peculiar origin and history the Christian Church is dependent upon Christ as God; upon his pre-existence as "the God of Abraham, of Isaac, and of Jacob." Except in the light of his words, "Before Abraham was I am," there is no explanation of the relations of Christ to his Church. Christ's essential deity—the fact that he was the old rejected sovereign himself whom the Jews dethroned for Saul; that he was the Jehovah of the Jews, and the Voice that walked in the garden—is absolutely essential to his relation as the Foundation of the Christian Church, antedating, as it does, the period of Christ's incarnation; and so, for its origin and entire history, the Christian Church is dependent upon Christ as the Son of the living God.

Again: *The Christian Church is distinguished from all other forms of organized human society,—*

Secondly, by the character of its members—of those who compose it. No other organization has ever been found thus constituted. Our Saviour, in his conversation with Nicodemus, with great and repeated emphasis declares the necessity of spiritual regeneration in

order to admission into the kingdom of God. "Except a man be born again, he cannot see the kingdom of God"—he has no place in the Church of God. St. Paul declares to those who had become associated with him in the Christian Church, "You hath he quickened, who were dead in trespasses and sins." And further along he congratulates them that they are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Who were thus builded? You, who by him were quickened, having been previously dead in trespasses and in sins. In the organization of our ecclesiastical bodies, we may receive and recognize as members those who have not actually been born of the Spirit; but though we receive them, though we administer to them the solemn rite of baptism, though we register their names upon the Church books, though they be called Christians, and are identified with us, the language of the Lord still holds concerning them, "Except a man be born again he cannot see the kingdom of God;" and without this they are not in the spiritual Church, they are not upon the true foundation. However correct the outward life, they are not by Him recognized as citizens of this great commonwealth, nor members of the household of faith. It is an imperative and universal necessity, and no human soul can ever come into the kingdom of Christ without being thus regenerated, born of the Spirit, and made living stones in the great temple where God is to dwell among men.

But how shall this take place? By what power are souls regenerated? Upon what consideration can God "be just, and the justifier of him that believeth?" You

heard, a few days ago, in the sermon of Bishop Simpson, of the outpouring of the Spirit of God on the day of pentecost, when three thousand souls were converted. Converted by what power? By the power of the Holy Ghost—born of the Spirit. How came the Spirit upon them? This same Jesus, whom the Jews had crucified, is both Lord and Christ; and “Him hath God exalted with his right hand to be a Prince and a Saviour,” and “being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear,” and he sheds forth this same saving and renewing power in all time. It is only because he is “the Christ, the Son of the living God,” that he could inherit that promise. It is only because he is Divine, the very and eternal God, one in power, substance, and divinity with the Father, that human souls are ever born of the Spirit. And if you take away the essential deity of our Lord Jesus Christ, you take away the possibility of a Christian Church; you take away the possibility of a single character out of which the Church can be builded, “For there is none other name under heaven given among men, whereby we must be saved.” So that for the characters composing the Church it is directly and eternally dependent upon Christ as the son of the living God.

Once more: *The Church is distinguished from all other forms of organized human societies,—*

Thirdly, by its system of government and law. These are radically diverse from all others. In all other forms of organized society there are the various departments of government more or less distinctly defined—the legislative, the judicial, and the executive. The laws are enacted and written in statute books; courts

are instituted to determine with regard to their transgression, and the executive is invested with power to enforce the laws. But the whole system of government in every actual and conceivable form of organized human society, except only the Church of Christ—his *spiritual* Church—is external, comes from without, and governs from without. In the Church of Christ the order is reversed, and he governs from within. “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall be my people, and I will be your God.” Being thus brought into this relationship, “by the washing of regeneration, and renewing of the Holy Ghost,” it is to be preserved by faith and obedience to the law written within us. The entire government of God in his spiritual Church is administered from the throne of each individual heart and conscience. Now, no other government is or can be thus administered. The Church of our Lord Jesus Christ stands alone in its system of government and laws. In the presence of a representative of human governments he declares, “My kingdom is not of this world.” There is profound significance in that statement. It is not of this world in any of its essential characteristics.

Allow me to pause here for a moment for the purpose of pointing out what has always seemed to me a great error in administration in the Church of Christ. I mean what some have been pleased to call *discipline*—the pride of some ministers lives—the hasty use of ecclesiastical authority in the expulsion of members from

the Church. It seems to me that this should not be resorted to only in the greatest extremities, when nothing else will save the purity of the Church. To many it seems to be the first and only thought to resort, in cases of irregularity, to external appliances, and "administer discipline," and cut off from the Church. True, we cannot quicken into life by any external means at our command. If a branch be withered and dead, and cannot be restored, the health of the vine and its fruitfulness require that it shall be cut off. But let it not be forgotten that this is the utmost we can do, and that many efforts to save lay this side of it. O! if we would always remember the divine philosophy of our Lord Jesus Christ in the institution of his kingdom, and try to have his law re-enthroned in the heart and conscience of the wayward, we might save them, and have them as shining stars in our crown of rejoicing instead of their being cast, through our rash haste, into outer darkness. Brethren, be cautious and Christly! I am not sure that some have not coveted a reputation for severity of administration. Let there be only the severity of the Lord Jesus, mingled with his forbearance, and kindness, and gentleness, and yearnings of heart over the wayward, and I think it will be found efficacious, in most cases, in their recovery and salvation. Let the law be rewritten upon their hearts, and the Spirit of Christ be put anew within them, and they will put themselves in sweet subjection to his government in that kingdom which, we should never forget, "is not of this world."

And do you not see that for such a kingdom, such a system of government as this, there is absolute dependence upon his essential Deity? He alone can take away the stony heart and give the heart of flesh. He

alone can put the Divine Spirit within us, that shall be an effectual spirit of obedience. He alone can write his law—a law of purity and love on human hearts. And he can do all this *because he is God*. So that if you take away the essential Deity of our Lord Jesus, you take away the possibility of the kingdom that is not of this world; and every organized form of human society that pretends to be a Church must degenerate to the low level of a system of government wholly dependent upon external appliances; for no law can be written upon the heart except it be written by the Divine hand.

Now, if your own thought leads you on to any other points by which the Church of the Lord Jesus Christ may be distinguished from other forms of organized human society, I will venture to say, in advance, that you will find the same result. If there is any thing to be found that distinguishes the Church of Christ from other forms of society, you will have to trace it directly to the great throne of God, on which Jesus sits, and find in him and his Divine character the sources whence it proceeds; so that, as we look upon the Church and its Foundation, the great and important truth is more and more uncovered as we hear Jesus say, "Upon this rock I will build my Church." Upon this rock he has proceeded through all time, upon this rock he still proceeds, and if we be laborers together with him, we must take heed upon what foundation we build, and how we build thereupon. "For other foundation can no man lay."

Another thought expressed in the text is this:—*The Church of Christ, being thus builded upon him, as Messiah, the Son of the living God, is assured of security and perpetuity.* Builded here, "the gates of hell shall not prevail against it."

The thought here is to be understood by bringing before our minds two possible allusions.

Our Saviour was, at this period of his history, in the northern part of Galilee, in the neighborhood of Cesarea Philippi. At a little distance, probably to the northward, stood a rocky promontory, an abrupt precipice, lifting itself fifteen hundred feet above the level of the plain; and I think it probable that his eye fell upon that, and he directed the attention of his disciples to it, as furnishing some indication in the way of illustration of the rock of his own divinity, upon which he proposed to build his Church. There it stands to-day, having been recognized through all history as the strongest natural position in all Palestine. The eye of a military engineer would have recognized it immediately as capable of being most securely fortified against any possible advances of an enemy. In this view our Saviour would have said to his disciples, "Builded upon 'this rock,' my Church shall be like a fortified position, such as that on yonder mountain; far above the rage of all foes, the armed legions of hell may be poured forth against it—they cannot successfully scale its battlements—the gates of hell shall not prevail against it."

And has not such been the history of the Church of Christ? Its enemies have gathered about it; they have marshaled all their forces; they have looked from a distance upon its palaces and towers; they have sought to possess the secret of its great strength, and have planned for its destruction. Skeptical philosophers have said, "We will undermine it with adverse criticism. Its foundations are a mere shell; within is but a bed of quicksand: penetrate the exterior and the whole will fall in ruin." They have toiled at various

points for centuries, and the further they have penetrated, the more solid and secure they have found these eternal foundations to be. We ourselves would not have known their strength so fully had they not been thus uncovered. Thank God for adverse criticism, for the whole world is coming to see more and more clearly the solid, granite-like, foundations on which the Church reposes. It cannot be undermined by adverse criticism, for it is founded on the "Rock of Ages"—solid Deity through and through.

Enraged at its rapid growth, the enemies of the Church have come against it with the sword and flaming torch, and have sought to consume it with the fires of persecution. With blinded fury they said, "We will exterminate these fanatical followers of the man of Nazareth." But, "the blood of the martyrs has been the seed of the Church;" and after the fires have burned, and burned, and burned, until many thousands have ascended up on high in their fiery chariots, the Church remains as strong and enduring as ever, and with ever-increasing members; for where its enemies have destroyed one in martyrdom, scores, marveling at the wonderful grace by which they were sustained, have risen, as from their ashes, to take their places, and persecution has not been able to "prevail against it." The powers of kingdoms and empires have combined with antichrist; they have joined hand in hand, and in solid columns have moved against this fortress of the ages. But their attacks have recoiled; and these kingdoms and empires have fallen, and have perished almost from the memory of man, while the Church has still risen in grandeur and beauty, ever-increasing in strength as the centuries have gone by; and now, with greater confidence than ever, we may bid defiance to

all foes. "The gates of hell shall not prevail against it." Men have sometimes denied the essential Deity of Christ, and have tried to devise a more rational system of philosophy and religion. They have stepped off of this foundation, and have gone down into darkness and oblivion; but every soul that has stood firmly upon this rock has stood securely, and the Church, standing here, shall endure until time shall be no more. O, I thank God that in this world, in the midst of all the quicksands, and morasses, and uncertain grounds upon which men build, by their own unaided reason, their mud-walled philosophies, that perish ere they are completed—that never stand a storm—there is a rock upon which we may build, or rather, through grace, be build-ed, and await calmly the coming of the tempest, the rush of the flood, the roll of the centuries, and abide forever! All hail! Church of the Lord Jesus, on thy rock-foundation, with thy colors flying, bidding defiance to all thy foes! "The gates of hell shall not prevail against thee."

Another possible allusion would direct attention to *the yawning gates of death open to receive the Church; the gates into which all human travelers pass*. These disciples and apostles were moving toward it, and so were all who came into fellowship with them as believers in the Lord Jesus. And the enemies of the Church might have said, This delusion is ephemeral; it will pass away with the few fanatics who have been deceived by it; the gates of death will soon swallow it up; the rolling centuries will bury it in oblivion; and it will be as a forgotten dream. It will be like many of the other delusions that have arisen, to some of which Gamaliel referred when he gave counsel concerning the apostles and the infant Church. "Refrain from these men, and let them alone:

for if this counsel or this work be of men, it will come to naught: but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God."

Well, there has been no immunity from death. The apostles have passed away, and the martyrs have joined them: believers of successive generations have been received by the gates of death, but the *Church* has not been buried; the Church is not dead. "God has buried his workmen, but has carried on his work." God has preserved his Church in the world still as a living, visible Church among men. At the end of the first century there were half a million Christians; at the end of the fifth century there were fifteen million; at the end of the tenth century there were fifty million; at the end of the fifteenth century there were one hundred million, the last three hundred years equaling the entire increase of all that had preceded; and in this year of grace, eighteen hundred and seventy-four, there are about *three hundred and forty million* Christians; the increase of the last seventy-four years being equal to that of the preceding three hundred, with a surplus equal to the entire population of the United States. Verily God has not allowed the gates of death to swallow up his Church, as seen in the earth. May its glorious increase abound more and more, and its increase in righteousness and true holiness exceed its increase in numbers, until the earth shall be filled with his glory!

But here is another thought about the security and perpetuity of the Church that is very dear to me, and to all; and that is *its security and perpetuity beyond this earthly life*.

I have looked at the wonderful mystery of death many a time with the profoundest interest and inquiry. *What lies beyond?* Who has not looked out from the

utmost verge of time after the receding spirit of our dearest friends; for,

“Friend after friend departs :
Who hath not lost a friend ?”

Whither have they gone? We have looked upon their forms here; we have heard their voices; enjoyed sweet fellowship with them; but their voices are hushed to mortal ears forever. We hear them not, we see them not; they have passed out of view. You remember the friends of olden time. Bishop Kavanaugh said the other day, “I have more friends in heaven than on earth.” In the old Church records we may find their names; and opposite them is recorded, “Died in the faith,”—“passed away.” Their names have dropped out from the records of the living here, and soon we lose sight of them; but after awhile it will come our turn to solve this mystery, and we, too, will pass out into the regions beyond time, where the vision of our friends cannot penetrate. But, builded and abiding upon this rock, the floods shall not overflow us.

We will feel ourselves lifted sweetly above the waves, and it will not be long—I think we will scarcely be conscious of the lapse of a moment of time—until, being borne over as on angel wings, the mists will rise and we will look with wonder and delight on the shining shore, and the sweet green fields, and the beautiful flowers, and the mystic walls, and the glittering towers of the city of God, and the innumerable company of the blood-washed and pure.

O! what a vision that will be for us: and we will say, “What are these which are arrayed in white robes? and whence came they?” and a voice will answer, “These are they which came out of great tribulation, and have washed their robes, and made them white in

the blood of the Lamb." These are they, opposite whose names in earthly Church records are written, "Died in the faith." Ah, yes; coming into their fellowship, I think I shall recognize Abraham, and Moses, and the prophets, and apostles, and martyrs, and reformers, and our own Wesley, and Asbury, and Hedding, and Soule, and Andrew, and Kingsley, and Thomson, and Clark; and thousands unknown to fame, but well-known in heaven, who have passed on before. They are all there. And when we shall join them we can look back and sing as we never sang on earth,

"One family we dwell in Him."

O, how we love to sing that sentiment here, and cherish it in our hearts, as we come together from the North, and from the South, and from the East, and from the West—from the United States and from Canada, and from various organized bodies of believers, "one family,"—children of one common Father, heirs of one common inheritance. We sing it with immeasurable delight now, but when we shall join that company on the golden shore, and sing, "One family," we shall comprehend the vastness of the multitude and the glory of its unity, as we never did on earth:—

"One family we dwell in Him,
One Church above, beneath,
Though now divided by the stream,
The narrow stream, of death."

And how narrow will that stream look from the other shore, though it may seem wide from this, and I think we will be able to see through the mists from that side, though we never can from this.

"One army of the living God,
At his command we bow ;
Part of the host have cross'd the flood,
And part are crossing now."

One family! One army! How is this? Why, because Jesus is "the Son of the living God;" because He was the Jehovah of the Jews; because he antedates Abraham, and Adam; because in him this great rock upon which he has builded his Church extends beneath all time and all eternity. That is why, coming up on this rock, his Church is secure and shall endure forever.

Blessed be the Foundation upon which we have been builded together, and upon which we together have builded! Glory be to the Father, and to the Son, and to the Holy Ghost, that with our own feet upon this rock, we can proclaim to men whose feet are sinking in the horrible pit and miry clay, the sure Foundation—the Rock that shall endure forever.

May I not indulge in one word of exhortation to those who stand with me in the ranks of the younger brethren of the ministry? Let us adhere firmly and forever to the great truths that God has revealed in his word. To us, in our faith, in our experience, in our preaching, let Jesus ever be Immanuel—God with us. Let us abide in the apostolic resolution, to "know nothing among men save Jesus Christ, and him crucified." Let us hold fast the form of sound words; let us feel every moment that our own feet are upon the rock of his eternal Deity, and then preach him to all as the Son of the living God, with a full persuasion and realization of the great fact, that our place in his Church is, as is also that of each and all, dependent upon him as the Messiah of the living God.

If these thoughts have not been greatly mistaken, the

recognized Deity of our Lord Jesus Christ is absolutely essential to the true idea of the Church. If I have a Unitarian brother here this morning, I would not denounce and antagonize him, but I want to invite him to come with me, and walk about Zion, and to go round about her: telling the towers thereof. Mark ye well her bulwarks, consider her palaces. Examine her foundations. Dig as deep as you can in any possible thought, and then tell me whether a voluntary association of men, organized but yesterday, and making no pretension to a spiritual regeneration, or to having had a divine power act upon their hearts—following a character, whom they conceive to have been a mere man, however peerless among all peers—tell me, is such an association the Church of Christ? Tell me, has it the eternal foundation beneath it? Tell me, are you prepared, with all your boasted, superior intellectual attainment and acumen, to invite your fellow-men to build all their hopes on a foundation such as you present?

O that God's Spirit may shine in upon every mind as it did upon Peter's, as the question comes to us as it did to him, from the same Jesus, now risen and glorified—"Whom say ye that I am?" Is he John the Baptist? Is he Elias? Is he Jerémiás? Is he one of the prophets? Is he a great prophet? Is he a great philosopher? Is he the compeer of Confucius? Is he like any great and good one who has lived among men, or is he not indeed "the Christ, the Son of the living God?" Let us all build upon this foundation, for "other foundation can no man lay than that is laid, which is Jesus Christ," and if he be not "the Son of the living God," our hopes are builded upon the sand.

Hear the Divine teacher as he sums up his instructions:—"Whosoever heareth these sayings of mine, and

doeth them, I will liken him unto a wise man which built his house upon a rock." Hear these sayings, and comprehend them, and conform to them, and you build upon the rock. Let the rain descend, and the floods come, and the winds blow, and beat upon your house, and you are still secure. Let persecution do its utmost, you cannot be moved. Let death swallow you up, and take you from the earthly Church—you will be raised in the heavenly. Taken from your place here, you will take your place there. Build upon Him here, and you are upon the Rock forever. But every one that heareth these sayings, and doeth them not, and shall fail to build upon the rock of the essential Deity of our Lord Jesus, in accordance with the Divine plan for the spiritual kingdom, "shall be likened unto a foolish man, which built his house upon the sand." Aye! you will find it upon the sand when the rain shall descend, and the floods shall come, and the winds shall blow and beat against it; for, under the coming trial all other foundations—foundations which men have laid, will give way, and great and terrible will be the ruin that will come. A great poet has said:—

"He builds too low, who builds beneath the skies."

Verily, he builds too low who builds beneath our God!

If you, dear friends, were so anxious yesterday, as the Chief Magistrate of this Republic came among us, to press up to him and grasp him by the hand, and look into his face with a smile and a "God bless you!"—perhaps with a feeling of pride that you belong to this great republic—if you were so anxious to grasp the hand that will soon be powerless, and to look into the face that will soon be pale in death, how much more anxious should you be to press forward now, and plant your feet

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upon the Rock of Ages, the Lord Jesus, "the Christ, the Son of the living God."

O, may your hearts be Divinely moved to-day to crowd through all hinderances, and press your way to the Son of God, and to plant your feet here, and build your hopes upon this foundation, for it shall endure forever!

XV.

Not Far From the Kingdom of God.

BY REV. E. O. HAVEN, D.D., LL.D.,
CHANCELLOR OF THE SYRACUSE UNIVERSITY.

(Methodist Ch.)
And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.—MARK xii, 34.

WE have all been taken up into the third heaven to-night, and we have heard unutterable things. Now, when a thing is done, it is not wise to try to do it over again, and dwell upon it much longer, and therefore I have not promised myself to preach about Christian joy, or to preach about sanctification. I believe that nearly all, if not quite all, of this congregation are in full sympathy with Christian joy to-night. We have heard that splendid description of what Christianity has wrought in the darkest spot on the earth's surface, and we have had that glowing picture presented to us of the coming triumph of the Gospel, and we could almost fancy that it was accomplished, and that we could see the King of saints here in our very presence with our bodily eyes; but still, if you look into this Bible, you will find it, like nature, the book of the greatest variety there is in the world; it has its dark places and its bright places—dark as night and bright as the sun. It is like nature, presenting all truth in every aspect. Now, the thought occurred to me that in this great congregation there might be a dozen, more or less, to whom this text which I have chosen is particularly applicable, and all the rest are perfectly willing to wait and hear a brief discourse that may be directed to that dozen; I have no doubt of that.

And we would like to review these various subjects so as to have a full and complete view of the religion of Christ. A few months ago, sitting in one of our great city churches, and hearing a sermon preached, this text occurred to my mind, and I promised myself if ever I had the opportunity of preaching to a congregation in that house I would preach from this text. I did it, and have used it once or twice, ~~besides~~—never before; and never have I pursued precisely the same train of thought in speaking upon it.

But the idea I had was this: There are a great many in our country that are like that scribe who came to Christ and talked so well about religion that Christ himself complimented him, and said, when he perceived that he had answered discreetly, "Thou art not far from the kingdom of God." And there are some here to-night who are not positively sure they are in the kingdom, and yet feel that they are not far from the kingdom; and if they are not here to-night, there are in all our congregations throughout the country a great many of this class, and I want to say a word to-night with reference to these—what they are, and where they stand, and what kind of instruction and exhortation ought to be given to them.

Now the kingdom of heaven spoken of in the Bible was the one subject that our Lord Jesus Christ talked about more than any other. What a thought! When Christ had those conversations with Mary, and Martha, and Lazarus, he talked about the kingdom of heaven; and in all his public services that was the great leading topic. In his sermon on the mount, which seems to be the report of a sermon he gave many times—for it is reported twice with variations—in that sermon he began by saying, "Blessed are the poor in spirit: for theirs is

the kingdom of heaven;" and after pronouncing several blessings on several classes, he came back to the same idea, and said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." And then it is said in one place that he spake many parables unto them, to illustrate the kingdom of heaven, and "without a parable spake he not unto them." The kingdom of heaven is like unto this, and the kingdom of heaven is like unto that; and not content with all that, when he gave a prayer to his disciples and the Church and the world—a prayer that every family ought to repeat every twenty-four hours, a prayer that every individual ought to offer every day—one of the petitions is, (and there are no three words in any language into which so much thought is crowded,) "Thy kingdom come."

Now it cannot be uninteresting to spend just a moment or two this quiet evening in asking, What is "the kingdom of heaven?" I understand by the kingdom of heaven every thing that the Lord Jesus Christ came into the world to procure for man. The people of his day were interested in this subject, and the people every-where, just as soon as they become a little aroused and a little thoughtful, will be interested in this subject. But the people of his day had an idea that the promised kingdom of heaven was material; it was to be a splendid government, a grand country, where every body, I suppose, should have a farm; every body should be rich; every body should be materially happy.

Now, let me say to you, my friends, that the Bible is the author of that idea. There never was a false religion in the world that promised to the whole world perfection and glory, universal prosperity and happiness. Never. Where is there one? What people ever

dreamed of such an idea? What people ever fancied a good time coming when the whole world should be happy? Why the whole heathen world of olden time had an idea that the first ages were the best. Our brother from Australia struck the key-note of Christianity when he said that it was a religion of hope. An English writer, one of the most noted intellects of the world, Carlyle, a few years ago said that the religion of Christ, or Christianity, was a religion of sorrow. Little does he know, I fear, experimentally, about the subject. A religion of sorrow! It is a religion of hope; it is the only religion that is a religion of hope. The old prophets foretold the time when the world should be blest; and Christ foretold that time; and the apostles foretold that time; and every true Christian minister feels that it is coming. It is a part of the Bible. Why, I never would preach again if I had not this faith. I believe there are resources in that Bible that have never yet been discovered; that there will be reformations in the time to come in this world grander than the reformation of Luther; grander even than the reformation led on by Wesley. I believe that the whole world yet shall become a "paradise regained;" and it is because we believe in this that we preach.

Now, what is the kingdom of heaven? It is the universal reign of God—it supposes a time when there shall be no poverty, no suicide, no wretchedness, no sorrow; no guilt, no wickedness on the round earth; but every son and daughter of Adam shall be also a joint heir with Christ Jesus to eternal glory, and be enjoying an earnest foretaste of that coming glory in the present life.

Now do you believe that is possible? I believe God has provided that for the world now. This kingdom of *heaven*, of course, has a body. There is a Church, and

this is its outward organization, but the mistake is that men of modern times, like men of ancient times, think they are to bring about this kingdom of heaven by paying particular or primary attention to the body and not to the soul. Now men can make statues, but God makes living bodies; and he makes living bodies by creating living souls. It is the soul of the kingdom that we ought to look at. Christ's great purpose was to teach the people of his day that the kingdom of heaven, the good time coming, was like God himself, something that you cannot see with the eye, that you cannot hear with the ear, that you cannot feel with the hands; but it is "within you." As the Apostle to the Gentiles said, it is "righteousness, and peace, and joy in the Holy Ghost."

Now we know what this kingdom is. We do not suppose that men enter the kingdom of heaven simply by being baptized. That is an old semi-heathen notion. It is a dogma of the dark ages; a superstition of a corrupt Church. Baptism is a sacrament, but the mere external rite of baptism, however righteously performed, does not induct any soul into the kingdom of heaven. That is a spiritual operation. We do not suppose that a man enters the kingdom of heaven by having absolution pronounced upon him by the priest. Not at all. When Christ had that conversation with Nicodemus, he introduced this subject. I doubt whether Christ ever talked with a congregation or an individual long without introducing that subject, for it is the great subject; and in Christ's conversation he made use of a remark, which I am glad to say is often quoted, and often preached from, in every Methodist pulpit. There never was a Methodist preacher that did not preach the doctrine, and, perhaps, scarcely a Methodist preacher that has not used this expression of Christ for a text—I doubt

whether there is one: "Ye must be born again." That is the key-note of our religion; that is the great doctrine of a rising or a falling Church. It rises or falls as it understands and prizes that doctrine. It is not only to be born once—to have a good body—to have a good intellect—to have this nature that we receive by the laws of nature from our parents—but Christ himself says, "Ye must be born again." There must come over you such a spiritual change as will enable you to see what you could not see before, and make you feel what you did not feel before.

Now, I am glad that the greater part of this congregation know, by experience, what it is to be born again. Thank God, that when a little lad, only about ten years of age during a revival, (going on for the most part in my father's kitchen and dining-room,) I knelt down, and asked the people of God to pray that my sins might be forgiven; and God, I believe, was preparing me for what was to come thereafter; for after seeking him for two long weeks the change from darkness to light was so sudden that I have never been able to compare it with any thing but a flash of lightning. Never in all my life has any thing been so indelibly imprinted upon my conscience as the change that then occurred; and when afterward, in my youth, from the reading of infidel books and an acquaintance with the thoughts of men that have hated Christ and God, my faith in the theory of religion was for a time shaken, yet I never could forget that spiritual change; and through the remembrance of that experience I was brought back again to Christ. And though he called me to pass through a severe trial of fearing, for a long time, that I should never again experience joy and scarcely peace; yet, from a sheer sense of duty, I began to proclaim him to my fellow-

men, and after preaching for several months, I thank God the old experience returned; and now I would like, in the simplest and most pointed language I can use, to stand up before any congregation,—a congregation of scientific men, if you please, or doubters, if you please, and I have been brought into contact with such men—and I feel it to be my glorious privilege, as well as my duty, to proclaim that my faith in the religion of Christ is primarily founded upon a satisfactory experience, and this experience is as certain to me as any revelation through my senses, or any revelation that can possibly be written upon my mind or heart. And this, I believe, is the kingdom of heaven. And I think the time is to come when all the world—the Fijian, and the Sandwich Islander, and the African, and the Chinaman, are all to be informed of the fact that the great Spirit that made the heavens and the earth, is ready and willing to bear witness with every human spirit that it is born of God, and fitted for everlasting life.

But our text, my friends, speaks of a certain class that are not in the kingdom, but yet are not far from the kingdom; and it is that class that led me to select this passage of Scripture. A word or two upon this point. If I could not hear Christ, the Saviour, say to me, "Thou art in the kingdom of heaven," it seems to me the next most pleasant enunciation that I could imagine would be, "Thou art not far from the kingdom of God." Now, sometimes ministers are charged with a want of discrimination; I mean they are charged by intelligent laymen with a want of accurate discrimination in the portraiture of the character of human beings. "Why, you tell us," says the layman, "that all mankind are divided into two classes only; that there is a line as sharp as that which separates the ocean from the con-

continent, cutting right down through society, and that on the one side are the righteous, and on the other side are the wicked. But there are a great many varieties in human society. Pope has written a line often quoted,

“‘An honest man’s the noblest work of God!’

but you Christian ministers don’t allow that ‘an honest man’s the noblest work of God,’ unless you include in the term honest, regenerated, spiritualized, brought into harmony with the Holy Ghost. Sometimes we hear our orators, when they are speaking over the graves of soldiers, quote a line or two of poetry, something like this:—

“‘When spring, with dewy fingers cold,
Returns to deck their hallowed mold,
She there shall find a sweeter sod
Than fancy’s feet have ever trod :’

but you do not profess to believe that every man who has given his life for his country is necessarily saved.”

Now, my friends, it is possible that we are not as discriminating as Christ was in his preaching, because Christ could look at the heart, but we are compelled to judge by the outward appearance only; but I am willing to acknowledge that as there are degrees of perfection among saints, so there are degrees of character among those who have not given themselves to the service of God. Christ, in more instances than one, recognized the fact that some who were not disciples were almost persuaded to be his disciples. And here was the scribe who answered so discreetly that Christ himself, who reads the heart, said, “Thou art not far from the kingdom of God.” Now, I think, that is true of honest men in a certain sense; I mean strictly, really honest men. I am glad from the Christian pulpit to preach in favor of strict, unbending, unswerving integrity, and believe

it is an essential part of Christianity ; and I would rather be honest without spiritual experience, than to make a profession of spiritual experience and be knowingly dishonest. And it is no new doctrine in Christianity. It is the doctrine of the Old Testament even. Said one of the prophets, "What doth the Lord require of thee?" and he answered in the same sentence, "To do justly, and to love mercy, and to walk humbly with thy God." And in one of the psalms we are told that "he that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart,—he that backbiteth not with his tongue, nor doeth evil to his neighbor,"—is the man who dwells in the tabernacle of the Most High.

Why, say some, there are no honest men. When I hear a man take that position—that there are really no honest men—I am inclined to answer him somewhat as Rowland Hill did an Antinomian who visited him in his study, and undertook to say that a Christian might with impunity be dishonest. Rowland Hill asked a member of his family to wait upon that man to the door, and to watch him as he went out, lest perchance he might steal something as he left the house. "Every man has his price," said an old politician, (not a statesman.) Judas had his price ; but do you suppose any sum of money could have induced Peter to deny his Master ? that any sum of money could have induced John to deny Christ ? Benedict Arnold had his price ; but do you believe that any bribe could have affected Washington ? No ; there are honest men. A bank officer, forsooth, who is a member of Church, violates his trust and plunders the bank, and all the papers ring with it ; but they tell us nothing about the hundreds of bank officers, many of them members of Church,

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who do not violate their trust. Why, I read a little paragraph the other day about a statement that since the national bank act has gone into operation, there has not been one single instance in the whole city of any defalcation, to any extent whatever. Now, this cry about the whole nation being given over to dishonesty and corruption, simply because a great many instances spring up, shows a want of discrimination among the people. If a minister falls, it does not follow that thousands fall. We must look at this thing carefully; and we aver that the religion of Christ, wherever it goes, tends to make men honest, to make men true, to make men upright. Outside that fact, always and every-where, it is an essential part of Christianity; and when you find men making no profession of religion, that nevertheless stand up straight, that show this strong fiber of character that will enable them to resist temptation—to whom you could intrust uncounted gold, and feel that it would be safe—why, you ought to acknowledge the excellence of their integrity; and I am willing to say to such men, that, on that line, at least, they are in the right direction, and, so far as that kind of character occurs, they are “not far from the kingdom of God.” And sometimes I have met those who made no profession of religion, and I am constrained to believe they were not in possession of spiritual experience, who, nevertheless, manifested such integrity, such uprightness, such simplicity and honesty, that I could not but give them a meed of admiration, and believe that their honesty, for the most part—or very largely so—is indirectly the product of Christianity.

The same thing may be said of amiable men. Now, I am not talking of a weak character that makes no discrimination, and smiles impartially on all, good and evil; but of a class of men that have learned

God's luxury of doing good ; who have learned to bless their fellow-men. Need I describe this character to any great extent? Allow me here to say that this character is particularly indebted to Christianity ; it sometimes rises to philanthropy. I have studied the history of the heathen world with some care, and I cannot find the names of ten men and women in all heathen history that I would call philanthropists. Can you? Who are they? Confucius, among the Chinese, may have some claims to being a philanthropist. He was a teacher, and he taught a great deal of truth, and he did strive to do good to his fellow-men. Socrates was a philanthropist, to a certain extent, but how cold and unmagnetic his teachings compared with those of the Christian minister! The old Hebrew prophets confined their preaching to their own nation, with only one exception, and you know how reluctant Jonah was to leave his own country, and how angry he was because the malediction he pronounced against Nineveh was not immediately carried into execution. But when the Lord Jesus Christ appeared among men he was the first philanthropist the world ever saw, and his eleven faithful disciples, gathered around him after his resurrection, were the first men that have seemed to be moved by an impulse to do good to mankind irrespective of age or nation, or any human circumstance whatever.

Now, wherever this Bible goes, the idea and the power of philanthropy have arisen, and nowhere else. One of our bishops said, this afternoon, in that excellent missionary meeting, "You might look over the whole world and you could not find a congregation like this, of men and women standing on the same platform, interested in the same subject, listening to the same instruction, and giving instruction, men and women, to

their fellow-men and women. You may also go all over this round earth, and you may study the pages of history from the beginning, and you never will find, outside of Christianity, one single congregation assembled to discuss means of doing good to their fellow-men. You may find congregations that have been assembled to consider the interests of their own nation, or tribe, or class; hardly a congregation assembled to consider the interests of any other race: but wherever Christ is known, wherever the Gospel is preached, you will see, on every Lord's day, congregations of human beings assembled to consider the interests of men and women without reference to nation, or race, or age, or circumstances. Our object is to bless all mankind."

Now, this is philanthropy, and this is Christianity. We live in an age when we settle grand questions by facts. We do not ask what ideas are spun out of the busy brains of men, but we ask, what are the facts? and I ask any opposer of Christianity, (if any such person is here,) what is the reason that wherever that Bible goes men are influenced by these high and noble passions? How can you account for it? But wherever the Bible goes there are men and women who are philanthropists without professing to be Christians; that is to say, the blessings of our holy religion sweep out beyond the Church; flow over and are felt by those who are not openly committed to Christ; and as we find honest men who do not profess to be Christians, so we find occasionally, in Christian lands, benevolent men and women philanthropists, who do not profess to be Christians. What shall we say of them? Well, now, I am willing to be liberal, and take the same position that Christ did, and say, so far, you are "not far from the kingdom of God;" and I am willing to give you the

right hand of fellowship. It is a profound principle of correct philosophy and sound religion that we should acknowledge good wherever we find it, seize upon good wherever we find it, on heathen or Christian ground.

"The plant's divine, where'er it grows ;
Reject the prickle, assume the rose."

That's sound doctrine.

Well, now, there is another class of men "not far from the kingdom of God," though not in it, and these are orthodox men. All of you who have given much attention to this subject have observed that there is a difference among men in their disposition to receive the doctrines of Christianity. There are some men who seem to be animated by an intense hatred of Christianity. They would prove it to be false if they could; they are not willing to let it alone. I have been sometimes inclined to inquire of these men, "If you really suppose, now, that this Bible is not divine, and that the Lord Jesus Christ did not die to save man, why not let him alone?" and I am reminded of what Christ himself said, "And I, if I be lifted up, will draw all men unto me;" and you will find infidel book after infidel book written. Why? These men cannot withdraw their gaze from Christ. No.

But there is another class of men who, for a time, may be troubled with doubts; they are not in mind and heart religious, but they see the beauty of religion, and they admire the sublimity of religion; they are inclined to say, "O what a grand doctrine that is, that man may pray to God and his prayer will be heard and answered! How sublime the thought!" They appreciate the magnitude, and the sublimity, and the glory of our holy religion. Such men are "not far from the kingdom of God," so far as the intellect is concerned.

Lord Bacon, perhaps the greatest mind of his generation, and one of the greatest minds that ever dwelt in the flesh on earth, said, "A little thought inclineth a man toward atheism." We see it now. A little thought makes a man a materialist, a doubter, and an infidel. He believes nothing but what he can see with his eyes, and does not recognize the fact that the soul has a power of interior spiritual vision higher and nobler than mere eye-sight. "But more thought," said that great mind, "bringeth a man around again to religion." Precisely so. Such a man was Daniel Webster, one of the greatest intellects that this continent has ever produced; and when his friends desired to bring him out, and cause him to show the thews and sinews of his power, they would lead him to speak of religion. "Mr. Webster," said a friend on one occasion to him, in an evening company, simply desiring that he might show his power of mind to the company, "what is the greatest idea that ever occurred to your mind?" Webster took a little time to allow his brain to calm in equipoise, and his intellect to get into working condition, and then replied, "A consciousness of my personal responsibility to God." Now, you might think a month and not find a better answer to the question, What is the grandest thought that any individual of this congregation ever had or ever can have? "A consciousness of my individual responsibility to God!" How much it includes! Well now we as ministers, in our congregations find many men who seem to have an intellectual capacity of grasping the sublime truthfulness of Christianity, and who are capable and willing to defend it. They may not be professors of religion, but they are orthodox in their belief. Now, what shall we say of men who combine these traits of character?

They are honest, they are kind, benevolent, orthodox, and yet make no profession of religion. "Why," say some, "cut the knot at once. If you can find any Christians at all in your Churches, these are the men." But it is not to be decided by any individual personally. We are not inquiring what is the doctrine of the Protestant Episcopal Church, or what is the doctrine of the Presbyterian Church, or what is the doctrine of the Methodist Episcopal Church. The question is, What is the decision of Christ? And I ask, What was his decision with reference to the young man? The young man came to him and said, "Good Master, what good thing shall I do that I may inherit eternal life?" The answer was, "Thou knowest the commandments." And Jesus repeating them, the young man answered, "All these have I kept from my youth up." Undoubtedly he thought he had, but I doubt not he had violated many of them in spirit if not in form. Nevertheless, it would seem that he was a sincere, orthodox man, and yet Christ said, "One thing thou lackest." Reading the heart, he saw that property was his idol, and if sincere, it was necessary he should be willing to give up every thing, and consecrate himself to God. "Go thy way, sell whatsoever thou hast, and give to the poor: and come, take up thy cross and follow me."

Now, I have sometimes fancied that the young man might have answered in this way: "Lord, I cannot see the propriety of the condition that thou hast imposed. It does not seem reasonable that all men who wish to be saved should give up all their property; if that was so, then the wicked only could enjoy property, and the righteous would, necessarily, all be poor. That does not seem to me to comport with the old Scriptures, or with sound reason. Nevertheless, thou hast shown

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thyself to be the Messiah. I have seen thy mighty works; I have heard thy teachings; I am convinced that thou art the Son of God, and though my reason cannot comprehend all the necessity for this direction, yet I will obey." I have asked myself, What would have been the consequence? Perhaps the answer would have been at once, "Keep thy property, my only intention was to see whether thou wast willing to sacrifice it or not." But, even if the young man had gone and sacrificed his property, what then would have been the effect? He might have been one of the chosen apostles; churches would have been called after his name; and that being of little consequence, he would have been the honored instrument of introducing hundreds and thousands into the kingdom of heaven. He probably would have been inspired to write a part of the Bible; but now we do not know his name. "He went away grieved: for he had great possessions." The old poet tells us,

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;"

and we, as ministers of the Gospel, are often impressed with the thought, that every human being, at least once in his life, comes to a place, and a time, and an opportunity, when he can choose for Christ or against him. It is a good thing, my friends, to be "not far from the kingdom of God," and especially if the face is toward the kingdom; but if the face is the other way, then, like the young man, you may go away grieved, and that may be the last that we shall hear of you among the disciples of Christ.

O, if there are any in this congregation who are not to-night profoundly satisfied, in their inmost souls, that they are disciples of Christ, let me beg of you, trust not

in your honesty, trust not in your kindness of disposition, trust not in your belief in the Bible, trust not in any of these outward graces, but seek that change of heart which is regeneration; seek the blessed influences of the Holy Ghost; "believe on the Lord Jesus Christ, and thou shalt be saved." 1..

May God grant that in the great day, when he shall make up his jewels, it shall be found that all who have been assembled on this camp-ground, during this series of meetings, were so impressed with the truths they heard and the blessed influences of the Spirit here, that they were gathered into the true fold of Christ! O may not one be missing! Let us, friends, all resolve that we will be indeed the followers of Jesus, and rejoice with him in eternal life.

XVI.

The Great Commission.

BY REV. BISHOP PECK, D.D.,
OF THE METHODIST EPISCOPAL CHURCH.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—MATTHEW xxviii, 18-20.

WE have here, my brethren, God's plan for the instruction of all men. It will be well for us to understand the extent of merely human instruction, and to satisfy ourselves whether what is commonly the teaching of the schools is the required teaching for all men, for all nations. We are in the presence of what is denominated "the education of civilization." It is of great importance; it communicates fractional information—partial, imperfect information—with regard to certain facts, and principles, and laws of science. It gives instruction in such departments of knowledge as may be denominated either pure or applied science. It is not the universal teaching, because it is only certain with regard to limited truths, and leaves questions beyond it far more numerous and outreaching than any which it attempts to solve. In its wisest methods of generalization it results in schools—schools of thought, of philosophy, of applied sciences. These are frequently rival schools, not unfrequently antagonistic schools, and thus they are known to be less than the world's needed informants. The teaching of our best instructors may be regarded as only primary, as only

initiatory, as suggesting and requiring largely extended prosecution of thought. The teaching which is merely human is superficial. If, for instance, it deals in the exact sciences, it gives inquiring minds no information as to the origin of quantity, or as to the origin of numbers, or the relations between the different departments of mathematical truth. Passing into the realm of philosophy or of the physical sciences, it describes certain facts in the forming of worlds; it conjectures something with regard to the constitution of worlds; it gathers laws with regard to the government of worlds, with regard to the physical theory of the mechanism of the heavens; but it is entirely wanting with regard to the questions, Whence came worlds, and the power to contemplate them: what is the explanation of invisible forces which bring them into globes and into orbits: what is the power by which the vitalization of animals and of vegetables, by which the organization of bodies and planets has come to be demonstrable truths: what is vitality: whence came this, and all power: what is the inner structure, and what are the contents of the great facts which are involved in these sciences: there is no possibility of projecting science further into the sphere of revelation than to logically imply a supreme power, a primal cause. Who is God? What is God? What are his imparted functional powers to human intelligences? What are his reserved powers? What may be done instrumentally? What must be done originally, and from primal force? All that we term science, among men, is dumb in regard to these momentous questions.

No, my brethren, it is not only clearly a grand *desideratum* in the schools of men to know what is the author of finite being—to know how the power that is infinite is present and capable of being detected and identified in

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the phenomena which are finite ; not only is this a *desideratum*, but to understand the moral import of a government which supplies the defects of fractional governments—a government which manifests some grasp of finities by the infinite power—which manifests some method of unification with regard to a fragmentary universe—which identifies all the links and *media* through which power operates from its origin, outward, into the practical life of men—are questions which must be avowed in a system of instruction furnished by Infinite Wisdom.

The defectiveness of human instruction is particularly evident in attempting to grapple with the great science of government. It is sometimes a government of individual prerogative ; sometimes a government of limited monarchy ; sometimes a government of representative republicanism ; it is varied in its methods. But what constitutes the government which includes and pervades all governments ? What is the source of the authority which we term human ? Whence comes the power that, with these or without them, constitutes the great order of this world, of the universe ? Science is not able to answer. The instruction of instructors must be lodged somewhere with regard to the normal and all-pervading potentiality of government. Law is known to us only imperfectly ; but law is not government. Law announced audibly—law written—law studied—is only a form of definition which extends to order. It is needful that the authority in which it originates, and the prerogatives which it embodies, should be identified and known. The *world's* instruction is not that form of law which we have here ; not that form of government that we most admire ; not that which is in other and all parts of the universe, and of world authority. It must be what is the soul of each and of all of them, to be of

world application. It must not only eliminate such forms as are merely local, and are consequently of limited authority; it must link and put into organic position forces, authority, and sovereignty, which imply the presence of God, and which reveal the constant operation of the great governmental sovereignty. All finite sovereignties must be traced up to one sovereignty; all limited power to one that is unlimited. Science is incompetent to do this. There is no school of philosophy which is a world school with regard to this great question.

So, as it respects the presence and practical operation of an authority which is final, of definitions of right which may not be disputed; as it respects the great methods of prerogative and power, including the ultimate prerogatives and the certainty of penalties; as it respects the information we need, the world's information, it seems indispensable that some source of instruction should be infinite—should be perfect in its principles and exact in its definitions of right, and should be universal in its prerogatives, and should be omnipotent, as it is omnipresent, in the exercise of its vital powers.

But, my brethren, while all these facts are crowding us for solution—while these problems arise and demand answer, and suggest the necessity of a world's system of instruction—they are connected by most direct and yet frequently invisible ties to another great department of Divine sovereignty and power: I mean the department of restoration—the system of government which is modified by the fact that sin has come into our world, and death by sin, and all our woes. In methods quite unsatisfactory man is ever struggling with the problems of human infirmity, and desiring to acquire the

elements of strength, the power which is a *desideratum*, because of some great moral and spiritual disability dating far back in the history of the race; ever struggling with the great question of expiation; and consequently there comes a system of sacrifice with all the systems of ancient mythology and of heathen worship. There is no scheme without its sacrifice. There has been no attempt to evade the fact that there must be some atonement, somewhere, in order to produce a remedy. The blood of bulls and of goats, in the Jewish system, is only a divine method of symbolizing the great sacrifice offered by our Lord Jesus Christ. But it is the divine adjustment of the natural thinking, which has lost its accuracy in the mere human workings of mind, to get at the fact which has given, as I have said, to all systems some sacrifices, until they have reached the offering up of human beings upon bloody altars for the sin of the soul.

There is, moreover, an evident idea that there must be a change—how broad, how deep, how universal in the condition of men, it is impossible for the reason to determine—that there must be something different in the methods of man's moral constitution and life from what we observe to be natural. We have, consequently, systems of jurisprudence which imply all the sternest necessity for the identification of criminals and the punishment of offenders—great penal systems, which range through all grades of savage brutality and through all grades of civilization. All these are so many indications of the necessity of a government for rebels—a government which shall deal with transgressors—and it is the concession of the fact that this world is disorganized; that there is a derangement of mind and law; that there is an antagonism between moral freedom and

moral obligation, assuming and sustaining the great teachings of revelation.

I move out here into the grand sphere of the great commission, "Go ye into all the world and make disciples of all nations; teaching them to observe all things whatsoever I have commanded you."

Now, with respect to this great department of human want, and the supply, by divine arrangement, for the instruction, not of individuals merely, not of a nation only, but of all nations, of all peoples, we are brought directly into communication with the great Teacher, our Lord and Saviour Jesus Christ, the one infinite wisdom and authority absolute, for which we have been inquiring. For this system of instruction is to show men that it comes from heaven, and not from earth; from God, and not from man; from revelation, and not from mere human reason; and that it comes with the right to command the attention and docility of all men. Now I ask you to consider that the incarnation of God's Son is before us in the great lessons of our text, in connection with the purpose of a universal system of discipleship, universal authoritative teaching. If we are desired to intimate a connection between the train of argument with which we have introduced this great necessity, I will simply point to the fact that the Divine Son of God is now revealed as personally every-where present to give the information which scientific investigations fail to give; to impart, in his own methods, the great revelations of truth, which are either in their direct contact with human inquiry, or in their consequences designed to supply the great *desideratum*, man discovers and feels at the limitations of human wisdom. And let it now be noted, that he who gave science its being in this world is on this globe, at the head of the department of instruction, and

that whatever is really invisible to man is visible to him; whatever the complete oneness of all science requires (a really grand conception) is under his control. I never speak of the great philosopher Comte without respect, in view of the absolute unity of all sciences which is so distinctly announced, all so connected as to constitute positive truth. It was his misfortune, if not his crime, to have left the supernatural out of his system, and not to have provided for the impartation of the real intelligence which would, under the guidance of the infinite Intelligence, render such connection between the sciences a possibility and a grand reality.

Here is the source of this acquired information. It began to be developed under the inspiration of the Holy Ghost in the beginning of worlds, and in the tracing up of the genesis of the race; the genesis of vitality here, and the outgoing and ongoing of vital power in the reproduction of species in every department of life throughout the universe. What science could never have discovered is here taught by our Divine Lord. We know that the inspiration is of the Holy Ghost, and we know that the gift of the Holy Ghost, in the baptism of fire, is in answer to the petition of the Son and his covenant with the Father; and we, therefore, are at liberty to take; in the scope of this instruction all that has ever been taught or required; so that in the supplying of the defects of human science, in accounting for the existence of human science, and in defining the contents of scientific ideas and developing scientific thought, we are under the control of the omniscience and of the sovereignty which render this teaching certain and authoritative; and hence it is cropping out through all scientific investigation; and hence scientific skepticism grapples, and challenges, and wrestles with it, only to be over-

whelmed by the solutions of these great problems in the battle-ground of faith and mere human reason all over the world.

Let me drop this train of thought by insisting merely that there is a direct inclusion of the plan and purpose of God to make all truth absolutely certain in the teachings of revelation, connecting the authentication of these teachings with miracles and prophecies in external evidence in the realm of thought, where logic is obedient to faith, and as true and all the truer, because it accepts the infinite One brought by the supernatural to its intelligence.

Now I do not know how far this position may yet be in waiting for acceptance in all the Churches, but I am willing to be responsible for the opinion given here, after careful thought, that the beginnings of knowledge, as they appear in the schools, are from God, and that they are to be watched and preserved; and that the foreign elements attached to them, which tend to dis sever them from their Creator, are to be gradually eliminated, until our lowest schools and highest universities are teachers of a divine philosophy—the world's science—and are the methods or *media* of the connections between all scientific departments which constitute the inclusion of one class of truth arising up above what is commonly considered science into the realms of moral or ethical teaching, and from ethical teaching to spiritual existence, phenomena, and power, into the grand unity of universal truth. I have a vast idea in my mind, which I am utterly incompetent to communicate. I feel the struggling of a mighty thought, as real to me as eternity; and I am certain that we are in the earlier outburst of a divine power and purpose, which, so far from being likely to rule our Bible out of education,

and to rule moral, ethical, and spiritual teachings out of school systems—that the plan is in actual operation—that will rule out all that is antagonistic to truth, and give us for our precious children what they can rely upon for time and eternity. I have this written expectation in my mind, and recognize it in this Divine system of teaching; and will show you, a little further on, that it has a necessary connection with the grand purpose of the atonement by Jesus Christ, and of the outcome of the world's teachings as to what men must do to be saved.

From this point I advance to another by introducing to you, in practical effort, Jesus Christ as the great teacher. And thus I come to the problem of the propagation of his system of truth to all the world. It was singularly announced to a very small number. By reading the context you will observe that the eleven went apart, by the appointment of Jesus, into a mountain, and that they waited his coming. There were but eleven. There were sometimes many of Christ's other disciples present at his teachings, but not here; so that it could never be intimated that a project or scheme for the world's instruction was to be credited to numbers. They were only a small number of Christ's disciples—men whose personal qualities were, I apprehend, very much greater than they seemed to be, and whose brain power was quite equal to their mission, and whose possibilities of learning were equal to the demands of the thoughts and ideas which belong to such a great plan; and yet it could not be possible to say that the system of universal instruction would owe its success in after-life to the rank, or wealth, or power, personal or official, those to whom it was intrusted. Here Jesus went to his disciples, quietly and apart, as they expected him to

do. They were now so far instructed in regard to his Godhead as that, so soon as he came, they bowed down and worshiped him, acknowledging him as their Master and God; and the revelation goes on to show that he, the great Teacher, recognized the fact that universal instruction must be a part of the plan of his kingdom. And it is brought out, in the first place, in the idea of discipleship: "Go make disciples," that is, learners, "of all nations." How broad the commission! How absurd, according to human reason, was the expectation of realizing such a commission from such a handful of men!

But let us be careful here. Evidently it was quite easy for these men to understand that they were not personally to go into all the world, and preach the Gospel to every creature, and make disciples of all nations. The task was too large for them. They were too few and short-lived; they had no power to command the resources necessary for the instruction of the world. And so it follows that there was intended a vitalized succession in the realization of the Divine idea that should certainly provide for the teaching of the world by authority every-where, and to the end of time.

Another fact is clear: It was not in the apostolate that this universal system of instruction would be found, because, evidently, there were but eleven of these. There never could be a succession of apostles: one of the conditions of apostleship being, that they must have seen the Lord, and be witnesses of his miracles. That is a clear revelation.

It is by no means certain that the election of Matthias was by a Divine order; quite probably it was a suggestion of Peter, and not a wise one, and it is not, there-

fore, to be considered a matter of surprise that this man never had the historical *status* of an apostle. And consequently it was for the apostles to then, one after another, place their personal testimony on record, and to die. But the preachers of the Gospel were to be properly ministers of truth under the great Master, the great Teacher, and in a great providential spiritual succession to go every-where. It was to them, as God's ministers, that it was said, "Go ye into all the world, and preach the Gospel." By necessity it was ministers of Christ, as such, who should live, and be called and prepared, and ordained, one after another, who should go out under the authority of the Lord Jesus Christ, and be the teachers of the world with regard to the great problems which would perpetually rise up in the minds of men.

Now connect this train of thought with what has preceded it. We have talked to you not only about the necessity of supplying the defects of the schools, and shown you how that is to be provided for, but also the want of a knowledge of government, of the law system which was to constitute the regulation of social order, the control of personal living, and which was to be the world's method of restoring harmony where sin had introduced discord.

Now note, we have here an announcement with regard to this great system of teaching which shows us where, and whence, was the authority that should go out with it, and should render it a teaching which men might not reject, and which should be accompanied by authoritative demonstrations of the great power whence it originated. In order that the world might understand that, Jesus says, "All power is given unto me in heaven and in earth."

Now, of necessity, this leaves out the idea of what

might be termed natural power, or the power that is involved in the Godhead. In itself, that was never given to the Son of God. He always had it; he had it in sufficient quantity to create the whole universe—absolutely create it. But the power which was involved in this universal discipleship, and which was the source of this authority, was evidently that which came out of the covenant transaction of his sacrificial death, his atoning offering for sin. In that was his part, and in the gift of power was the part of sovereignty, which from the Father comes now through him to the world. "All power in heaven." The law power is in heaven, and that passed over to him; a most remarkable fact, of which I desire you to take note. The law power, which was in heaven, which goes from heaven, was passed over to the Son of God in this covenant transaction; and, therefore, here comes the discipleship, which shows the authoritative teaching of God's system of governing this world. It takes its departure as a new dispensation in the covenant of redemption by our Lord Jesus Christ. Since that time the law has been always in the power of the Son of God. If it had not been, when its definitions were shut up in the ark of testimony there would have been no force that could have restrained its flaming wrath, and there would have been universal ruin coming out of it; but he took his place on this mercy-seat. You note now the Divine Shekinah on the mercy-seat, which was the throne, the seat and emblem of royalty; and on that appearance, with overshadowing wing of cherubim, the thunders of the law beneath were held in abeyance, while the high-priest drew near on the day of annual atonement. The Gospel definition of that fact is, that "grace reigns through righteousness unto eternal life, by Jesus Christ our Lord." All power in

heaven was given to the Son, and he, therefore, was enthroned on and above the law. The Jewish high-priest did therefore enter the "holy of holies," and live—a symbolical and real fact—and draw near—as much as to say, Here is the power that holds the law secure, and will not allow it to be violated with impunity nor destroyed, but meets in himself its penalties. All power on earth as well as in heaven is given unto Him. Hence the legal system which is now in operation holds all penalties of the law subject to the dispensation of mercy, and under the control of redemptive acts, offering relief to man from the power of sin, death, and hell.

You will now consider our Saviour's system of instruction as supplying the grand *desideratum* of the world in respect to the law power reigning in his own hands, as showing a system of obedience, imperfect for literal adjustment to the sternest right, but accepted by faith in Him for his own sake. Law, as it was embodied circumstantially and revealed in the Old Testament Scriptures, is to drop off its symbols, and to drop out, one after another, its localizing features, and reveal a universal system. This universal system is in the atonement of Jesus Christ, and all its powers being under the reign of the Lord Jesus, he goes on to reveal the meaning of the announcement, "All power is given unto me in heaven and in earth." On earth, he asserts the power of pardon, and thus a man under the condemnation of the law could be redeemed from its curse and be saved. He wrought grand miracles to show that "the Son of man" had "power on earth to forgive sins." Then, verily, all power, in heaven and on earth, was in him.

But now take another step, and see what is the meaning of the conjunction that connects this with the great commission,—“All power is given unto me in heaven

and in earth,"—exhaustive power, the complete embodiment of all the moral sovereignties, of all rights, all the power that exists in the holy Trinity—*all power!* The Holy Ghost will wait his orders. The poor penitent sinner must obtain his hope through him. No regeneration or sanctification except as it comes from him. "All power." You may stretch your thought to infinity to grasp the idea, and there is no particle or fragment included in the renewal of man's nature, and in the preparation of the world for a perfect government, that was not actually in Jesus Christ. Now take this connection, "Go ye *therefore*"—on account of the fact that *all* power is given unto me, all is shut up to my own will and authority. And in the exercise of this vast unlimited power he commissions the world's teachers, "Go ye therefore, and teach all nations."

Now these facts follow :—The authority to "teach all nations" is not only complete, but well defined. Teach "all things whatsoever I have commanded you;" and when you come to the conditions of salvation, to the great truth that Christ's authority and provisions in the covenant of redemption have been given to man, to announce, "what is truth." Now this will require us to leave out of our teaching, as the great system of a world's instruction, our fancies, our conceits, our attempts at speculation. We are to teach what the Lord Jesus has "commanded;" and we are now in the presence of his authority; we are to teach the Gospel which Jesus Christ himself has authorized, and no other Gospel. It is a specific trust, a trust communicating to the ambassador the high authority and defined commission of the government. We must give the world but one Saviour; simply and only the incarnated Son of God dying for the sin of the world. We must give the world

one revelation—that which is supernaturally attested and internally confirmed; our texts are, therefore, of Divine origin, and our teaching in essence must be revealed from heaven. Our method may vary according to our peculiar modes of thinking; but the idea, the truth, must not vary. We must see a great sinner, and a great Saviour, and a great salvation, and put all together, and never leave out the atoning blood, never leave out the sacrifice, never leave out faith in the Lord Jesus Christ; never omit the teaching that brings poor sinners to the blood of Jesus to be cleansed from all unrighteousness. "Whatsoever I have commanded you."

Does it not follow that this system of universal discipleship requires the representatives of the Master to be great students of the Bible? How are we to know what Jesus has commanded if we are not perpetual in our struggles to find out what he *has* commanded? A preacher who only accidentally, or occasionally, reads his Bible—who is satisfied with knowing a little on the surface of His great revelation—is not living in the way of the truth, nor demonstrating his claims to the true succession. Whatever his call, he is unworthy of it. He has put himself outside of it. "Whatsoever I have commanded." He comes to this Bible to find it. You understand this is not a discretionary Gospel; it is not to be preached according to the ideas that we may have preconceived. Our question is simply, What saith the Lord?

This Divine system of instructing the world differs, as you see, from all other systems. Other systems may submit their teachings to be accepted or rejected, according to infinitely differing human reasonings, or to be adjusted to popular power, or popular caprice, or public sentiment! No! so the standard Gospel. It is a Gos-

pel of authority, a message direct from Heaven to the soul of a sinner that he is born in sin, and that he is on the road to hell, which he cannot disbelieve, which he may not reject. It is the authority of Almighty God that goes out with the Gospel teacher to charge home upon the soul of the sinner his personal guilt, his social wrongs, and his inevitable condemnation under the law. The truths may be unwelcome, but they must be spoken; tenderly, but with perfect loyalty to the sovereignty sending out the commission; and it is the world's obligation to receive it. A very solemn commission, my brethren in the ministry. We are to go out as ambassadors for Christ. We are to beseech the world in Christ's stead to be reconciled to God. The most solemn responsibility possible to man!

And thus we are, one after another, as we rise up in the places of the dead, to "go into all the world, and preach the Gospel to every creature" in the presence of the overwhelming facts that "he that believeth and is baptized shall be saved; but he that believeth not shall be damned." We may not, to please men, eliminate the fearful fact that the finally impenitent are to be "driven away in their wickedness," "where their worm dieth not, and the fire is not quenched." No, we dare not, cannot put aside the fearful fact that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained;" that he will separate the righteous from the wicked. To those on the left hand he will say, "Depart from me, ye cursed;" "and these shall go away into everlasting punishment." These terrific facts belong to a Gospel of authority. The warning must be faithfully given, whether man will hear or forbear.

I hasten, however, to the teaching. This, as we have

seen, begins with the lowest department of education, connects all right thinking with Christ, and bears all the inquiries of the world through science and literature to the great Teacher; and he sends his teachers into all the world to teach the truth as it is; to make disciples with authority. Now I beg you to notice the external sign of that discipleship: "Baptizing them in the name of the Father"—for the Father is in the covenant, and when we use, in baptism, the name of the Father, we understand that here is a baptismal recognition that the redemption of the world by Jesus Christ is included in the covenant of the Father with the Son. And having the thing signified—represented by the baptismal sign—we are to be brought into fellowship with the Divine Father; are to be in harmony with the Father; securing the perpetual care of the Father in heaven. And in the name "of the Son." Our baptism, you see, is connected with the redemption that is in Christ Jesus, understanding that all power is given unto him, and he has sent men to teach men—to make of them disciples or learners, with the authority to put upon them the sign of the real inward conformity to the laws of this great system—into the name and dispensation of the Spirit.

Now I desire you to connect the discipling of all nations, as to the period of childhood, with the authority of the Gospel ministry, and the system of discipleship beginning with the very first dawn of reason. Children are and ought to be the covenanted disciples of Jesus, learners, passing on through domestic care and home teaching—of fundamental importance, causing them to understand that they are learners in the school of Christ by covenant relation—the outward sign of that covenant relation having been conferred by the same authority through the same holy ministry.

But now take note of the fact that whenever a man is baptized and becomes a disciple—whenever a human being enters into the grand system of instruction and training provided for the world—the outward seal of that covenant goes with it, and baptism in the name of the Father, of the Son, and of the Holy Ghost is the outward symbol and recognition of real discipleship, both of authority, both of Divine order, to be connected with the training which the government of Christian families implies, with the holy covenant to rear them up “in the nurture and admonition of the Lord.”

Accepting the responsibilities of Christ's command to impart the instruction which is adapted to the world with regard to God the Father, Son, and Holy Ghost that all the world needs, and that no mere science can give—a teaching with regard to a power of atonement and sacrifice that is for the world, by authority—it must be inclusive of the great fact that the whole Church is bound up in the covenant of instruction. While special messengers go abroad every-where, in the peculiar authority of the pastoral office, we may say as did Moses, “Would God that all the Lord's people were prophets!” For the power of teaching is not an exclusive one. The ministry is a Divine call, a Divine appointment, including the great functions of a Divine embassy; but the power to present Jesus Christ is in every soul truly born of God. The duty of laboring to save sinners upon Christ's great plan of instruction is, therefore, a provision for the whole Church, under the power of a Divine system. To teach all nations is not, therefore, so impracticable a thing as it seems to be, for, in point of numbers, the world's teachers are now rising up to millions; in point of power and authority they rank

high among the brain forces of all generations ; in point of influence they are reaching, as they ought to do, from the lowest poverty to the highest wealth, from the lowest to the highest grade of intellectual power. A grand army now in the work of Sunday-school instruction, carrying on discipleship—a grand army in the class, and prayer, and conference, and public meetings, from the home to the pulpit ; from the public school to the university ; from the plow to the theological seminary, reaching the world in the mass and in detail. The Church of God of all organizations in the travails of the new birth ! And let it be very distinctly mentioned, we are all bound to propagate these grand truths. The information the poor Hindu needs to save him from the swinging hook, the poor widow needs to save her from the funeral pyre, you have ; and you should be in haste to communicate it. The great commission to Christ's ministers includes this call to the whole Church, male and female, to outgoing liberality, self-sacrifice, and power. When we cease to be missionary teachers and a missionary Church, we cease to be the Church of the Lord Jesus Christ. We are to obey the Saviour's behest in its highest spirit, "Go—go teach all nations ;" go by the power of your thought ; go by the power of your prayers ; go by the power of your liberality ; go one and go all, by the use of your money and the power of your sacrifices ; and, if you are called to go personally, let that be esteemed the highest honor ever conferred upon a mortal. Go and preach every-where. Now, while you and I are struggling with the great command, and are saying to each other, How can we go ? how is it possible ? we cannot go : the assurance comes, "Lo, I am with you alway, even unto the end of the world." This, my brethren, is the assurance of the

ever-constant presence of your atoning sacrifice. Jesus is to go with you every-where, with the power of his atonement right by your side. Every minister of the Lord Jesus has the privilege of touching his sacrifice and deriving fresh strength and inspiration from the Master's presence while in the pulpit, and of presenting Jesus to his hearers as at that moment present to save, saying to every soul, "I died for you:" "Lo, I am with you." O, do not forget it, my brethren, the Pardoner of sin is with you to save them that are awakened by your ministry! If we had to send them to Mecca or Jerusalem they might die on the way; but Jesus is personally present, the world is given over to the mission of teaching authorized by Jesus Christ always and every-where.

We can wrestle with principalities and powers, and conquer them, if Jesus be with us. O that we may hear his voice ever saying, "Lo, I am with you alway!"

Do not give up the world; Jesus is pledged to carry this mission out; it is the world's system: do not give up the idea of making disciples of all nations; the Gospel of the kingdom is to be preached to all nations, "beginning at Jerusalem." Let us go on with it. O why linger! Rouse ye, brethren, in the name of the Lord! Teach men the knowledge of the true God, of the only Saviour, of right government, and the meaning of all science and all true civilization, the way to escape hell and find a home in heaven. Rouse ye! Millions of men are under guilt and moving rapidly on to endless ruin. Rouse ye, servants of God! the world languishes and dies for want of the Gospel! Rouse ye! O rouse ye! the blood of perishing millions will be required at your hands.

Christian ministers, see the power of your Divine

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Master, and the authority passed over to you. Hear the command, "Go into all the world and disciple all nations," and do not disobey. Go out and teach the nations, bring them to Jesus, baptizing them in the name of the holy Trinity. Teach them, O teach *the world*, all things whatsoever Jesus has commanded, and take courage as you hear him say, "Lo, I am with you alway, even unto the end of the world." God help you! Amen.

XVII.

God Declared by his Son.

R. F.

BY REV. BISHOP FOSTER, D.D.,
OF THE METHODIST EPISCOPAL CHURCH.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.—JOHN 1, 18.

JESUS CHRIST is the beginning and the end, the first and the last, of all Gospel preaching; the substance of all Divine revelation, of all truth. I desire especially, if he will help me, as I think he will, to say something of Christ, and something for Christ, from the words I have read. The declaration is, that "No man hath seen God at any time." I would be bold enough to broaden this declaration. I conceive that the text sets forth a broader truth than the limiting word employed in the text implies: "No angel hath seen God at any time; no created spirit of the universe hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him; he hath expressed Godhead." I understand by this declaration that no finite ever did come, or ever can come, and so no finite ever will come, into the direct and immediate perception of the invisible and eternal Godhead. That great, and fearful, and more glorious than fearful Power becomes known to the universe, every-where, and in all time, through mediation, and only through mediation, of the only begotten Son of God—that is the broad declaration I shall try to justify.

God has many sons; how many perhaps no human

arithmetic can calculate; and how many more he will have in the onmarchings of eternity no higher mathematics in the heavens could, perhaps, compute; but he has only one *begotten* Son—one that is of his own substance and glory; one that, in some way—which I shall not undertake to think, much less to describe—he hath taken out of himself, and enriched with all the eternal and essential perfections of his own ineffable nature; one who is “the brightness of the Father’s glory and the express image of the Father’s person;” who has whatever the Father has, and who is whatever the Father is; fairer than the noblest kings among the sons of men, higher than the highest princes among the inhabitants of heaven, the first and greatest, the head of all creations. He was “in the bosom of the Father” from eternity. I understand by that, that he is of the bosom of the Father, that he has been in underived and eternal fellowship with the Father, and so he says himself—and it is one of the greatest sayings he ever uttered—“No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.” That is even a more surprising declaration than the one contained in this text: “No man,”—broaden it again,—“no angel knoweth the Son” (for he makes the limitation) “but the Father;” only he knoweth the Son, “and no man knoweth the Father but the Son, and he to whom he will reveal him.” They are hidden in some ineffable companionship, in some inconceivable embrace of nature in that great unity of the Godhead, known to each other and known to none others.

The only begotten Son, higher than the angels, “the fairest among ten thousand and altogether lovely;” how beautiful! how divine! In the study of this passage my soul to-day has had a glimpse of him, and has been

ravished until it quivered, and throbbed, and wept, and said in its faltering speech :—

“Take my poor heart, and let it be
Forever closed to all but thee :
Seal thou my breast, and let me wear
That pledge of love forever there.”

As I understand the statement, Jesus Christ is the ancient and only organ of all Divine manifestation every-where, throughout all realms of existence, and forever the only organ. He brings the Godhead into manifestation and communication with the universe. And so we must go back to find the method of this revelation, and to measure it. O, if we could but measure it! if we could draw it out, as it lies in our own thought, glowing there like a great globe of truth, what a ravishing picture it would be! In that moment of most memorable communication with his disciples, when he laid before them the richest and greatest truths he had yet spoken, in those wonderful utterances of St. John, in the 14th, 15th, 16th, and 17th chapters, when he seemed to take them all, and, as far as possible, uncover all his heart, and all his plans to them,—in that great moment, after recounting the wondrous love of the Father, as if seized with a Divine longing and impulse to go back into the bosom of that ineffable love, he exclaimed, “And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.” There was, I imagine, before his thought then the rapture of those great ecstasies of eternity when he and the Father dwelt alone, “Receive me into the glory which I had with thee before there were any creations.”

This suggests the point of departure for our discussion: *Jesus is the organ of Divine manifestation in the*

great work of creation. I am aware that this is a familiar thought to the preachers on this stand and to the people in this congregation, educated in the doctrines of the eternal Godhead of Jesus; and yet, it seems to me, there is a greater depth just here than we ordinarily reach. I have been surprised at the fullness of the Divine statement upon this point; at the guardedness and carefulness of the Divine statement that Jesus is the author of all creations, of all beings, of the two universes—the visible and the invisible—the material structures and the spiritual powers. I say I have been surprised to see the fullness of the revelation on that subject; the frequency and peculiar fullness of the statement show its importance. I suppose that even those of us who hold the highest views of the Divinity of Christ, and of the great doctrine of his Godhead, have seldom, if ever, attained to the perception of the fact that he is the person that is introduced in the sublime exordium of Moses: “In the beginning God created the heavens and the earth.” Ordinarily, I suppose, we have pushed our thought back of the second person into the fastnesses of the Godhead, somewhere in what seems to be the original paternity of that nature, and have supposed it was the Father-God referred to in the passage; but the examination shows that it was not; it was the Son, the second person, and he is jealous of that glory. He asserts it many times and in many ways, so as to make it appear that the universe belongs to him, not by redemption alone, but by creation as well; by original proprietorship: as his own product; made by him, and made for him. He himself, in his own Gospel, alludes to that fact; but it comes to great prominence in the Gospel of his immediate and inspired apostles: “For by him were all things created, that are in heaven,”—the great material globes of the

heavens,—“and that are in earth,” (all the forms of life and being in this lower world,) “visible and invisible,” (all substances of matter and spirit,) “whether they be thrones, or dominions, or principalities, or powers:” (all orders and ranks of powers in all realms,) “all things were created by him and for him.” Here we have the great assertion that Jesus, the Son of God, not the son of Mary, that Jesus, in his Godhead nature, not the human, is the author of the entire universe, and the owner of it; that all the way through, from base to final, every atom of it, every part of it, belongs to him, and was made by him.

And now let us delay for a moment, and see what this revelation is. Every worker is known by his work. The work is the measure of the worker. God, by Jesus, comes to revelation in his work. That was the first method the Only Begotten employed for declaring him—by his creative acts. He adopted other methods in the progress of the scheme, and we do not know that the catalogue of methods is exhausted yet; but this was the first method of declaration or manifestation of God on the part of this ineffable person. There they were, alone, but not lonely; for they dwelt together in that kind of companionship which infinite natures can hold, which is possible to companions and persons having infinite thoughts, and infinite possibilities, and infinite loves, and eternal attributes; in that kind of ineffable companionship which the great Godhead had, and which was satisfactory to itself. And then he thought, for there must have been a plan—thought logically precedes action—that he would unfold this mysterious personality; that he would lead it out; that he would make a manifestation of it; that he would pour it forth; and if he would pour it forth, he must have souls

into which to pour it, and a medium by which to pour it. It was the great eternal love-thought of his nature; and he said, "I will make the universe." What a thought was that! The universe, such as he did make, was in the conception, for as it is it expresses the thought. Before an artist works he thinks that which he is about to produce, and then he says, "I will make it."

First, it comes in idea, and glows in ravishing ecstacy in imagination; then, if he feels himself able, he says, "I will draw it out and make it real." And so God, away back there—how many millionades ago I do not know, and nobody knows—said, "I will draw out this picture into reality," and the thought was father to the act. For it is so, that God works by an idea and a volition; and, as he thought it, it began to come out into being, marched up into actual and visible existence. You know an artist don't complete his work at one stroke. He prepares his canvas, and daubs it over with unsightly forms, with apparently meaningless shades of color, then sits down by it, and sits with it, and thinks. Then his brush moves, and slowly deft forms come out, here a feature, and there another, until, after a little, where chaos was before, a beautiful creation, the finished work, stands before the gaze. So this great Artist commenced and perfected his work in an order of progressive development and beautiful harmony! First, he marshaled the atoms that he intended to use, and mustered them over wide regions, so deep and far that no telescope ever measured it, or ever will, maybe, spreading them abroad on the rims of infinity, away abroad over all the spaces; they were the stones out of which he was to build his work; and then, when they stood around him in measure sufficient, and in readiness to do his bidding, he wrote a law upon each one of them, which he made

them comprehend, and told them to make worlds. And with the marching orders they began to come from distant places, and with coyness or heartiness to kiss each other, and embrace by their strange affinities; and, lo! in process of ages beautiful globes hung out over all the empty places, suns in their allotted spheres; sidereal bodies arching the vast expanse of the universe; globe upon globe, myriads upon myriads of millions filling the great void. The first stage of the artist's work was done.

I must ask a few moments of your time to speak of the magnitudes and movements of these wonderful bodies. Herein is a matchless revelation. Every body has to preach in his own way. Some of you preach a kind of Gospel I am not able to preach. I must follow my own methods and lines of thought and expression. I wish it were possible for me to delay long enough to get a fuller view than will be suitable to-day; but I must get an inkling, at least, of this grand achievement. My blessed Lord Jesus has done such a grand thing, I would, if possible, look at it and see how magnificent it is. We of the earth live here, we do not exactly know where it is, on the rim or on some corner, or toward the center of this great celestial masterpiece; but it is somewhere on a little bit of an island world, so small that it is like an atom of dust carried on the wings of a tempest, that don't count any thing, almost nothing, as you will see in a moment. Here let us begin a few observations of the matchless work. We have said this is a little globe, and so it is; but, small as it is, we well know it would require a man a life-time to measure one of its smallest surfaces, and investigate the nature of its substances and products with any kind of accuracy. What is our amazement to learn that the sun, appointed to be our light, and our

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heat, and our center—to hold the reins of our going, so that we will not go too fast, or too slow, or too far, and so as to bring us all temperatures, and all beautiful things, and all savory fruits in their seasons—that that great center is 1,300,000 times larger than the globe upon which we live. We have a cluster of little sisters that live here about us only a few thousands of millions of miles away, off in the spaces, that go marching with us around the great center with the music, rhythm, and grace of perfect motion, performing their great circuits, and coming to their time to the fraction of the thousandth part of a second in a thousand years, mustering so rapidly that, though we sit here as quiet and composedly as if eternal rest embraced this beautiful grove, we are really whirling with a velocity that almost makes us insane to think of it—the velocity of a thousand miles a minute. A cannon-ball goes twelve miles in a minute, but we go spinning along our great curves of six hundred millions of circuit in a year, a thousand miles in a single minute!

Turning for a moment from our system, let us look up into those beautiful heavens, the awful depths where the extensive systems have their thrones. Who is it that ever had an eye to see, that was not ravished with the beauty of the sky? I remember I used, when a boy, to look up there till my head reeled. To my fancy there were millions of worlds there within reach of my vision. I have learned since that that was a mistake; that in fact not very many—only about two thousand—were ever seen by any human eye; but though the number was diminished, the glory has grown with my years. They lie around us in terraces, in strata, in ranges. We cannot exactly see it with the natural eye. They are so far away from us that we cannot accurately determine their

position, without the aid of instruments. They look to us as though on a plane, but careful observations reveal the fact that there are at least twelve planes of them within the reach of the natural eye. The first plane nearest to us lies about us in such immediate neighborhood, is so near, that it only takes less than ten years for a ray of light to come to us from it. The sun darts his ray down upon earth in about eight minutes, but these imperial neighbors of his, that lie in his immediate vicinity—that belong to his part of the great empire—require nearly ten years to send their messages to us; and the second, and tenth, and twelfth lie piled back in those great depths to such a distance that it would take more than a life-time for them to meet us; and then Lord Rosse brings a telescope like that beechen tree, with its great lens, and we turn its blazing eye up there where we see the twelfth star, and five hundred stars start out, one after another, like telegraph poles, measuring the celestial spaces, to such a depth that imagination is bewildered; and then, piling behind them, *nebulae*, five hundred times farther still; so far away that it would take three hundred thousand years for a ray of light to come down across that awful chasm, to tell us that they are there! And who knows if we had another telescope ten times as great in power that we should not see a universe ten times as deep?

Jesus Christ formed all these worlds, and set them all agoing in these great curves, wheel within wheel, as it was in Ezekiel's matchless vision—wheel within wheel, circle within circle, system within system, greater systems sweeping over pathways so wide and large that the myriads of ages since creation began have carried them only over segments of their mighty circles. O, how grand is God and the universe he has made!

But I cannot delay. I must come now to a second mode of manifestation. We have seen that Jesus is the organ of manifestation of God in creation—that is the great thought I want in my heart to-day—forever. I expect to see and worship God in Jesus Christ forever—not for to-day and this life only—but I expect to cast my crown at his feet forever, and see the Father in him, the Father with him, the Father by him; I know not the Father except by him. He is my Father. He brings the Father to me and gives him to me. He is my all in all. Every thing I have is in Jesus Christ, forever.

Turning from the revelations by these wonders of creation, we come now to a second mode of revelation, namely: A revelation in word and spirit to a consciousness—a direct personal manifestation. We must be content with an imperfect view. One day, how long after he laid the foundation I know not—it was a bright, beautiful day—he came to a moment when a great thing was to be done. He had been marching up to it a great while, and now the time had come, and he turned to the Father and said, “It is time, let us make man.” There swung the beautiful world; there were the glorious stars and suns; every thing was in order; all nature was in waiting; the expectant world stood mutely wishful for the coming of its lord.

Lo! straightway a beautiful creation, the birth of a thought, stood before him:—a man with a man’s soul, a soul more wonderful than the body, and in that man a race like him, that were destined for a great figure, a great thing, in this unfolding plan. It was another step—a grand advance—the very best thing he had made up to that time, unless it may be he had made some races like him on other globes, or angels of higher order. Some

of those old hoary persons and potentates that looked on and saw this young brother coming up out of the earth in new splendor—something of the same kind maybe he had made before—but it was the best thing of the earth he had yet made, or ever would make. He had made a universe for it; and then when he made man, it became necessary that he should make new revelations, for he had made a soul to take them. He had exhibited power, and wisdom, and godhead in these great structures; but here was a soul that wanted to know more than power, and wisdom, and eternity; that wanted to know Him that had made it; that wanted to lie in His bosom; that wanted to kiss Him; that wanted His blessing and His baptism; that wanted the embrace of a Father's arm and the smile of a Father's love. So He came down to the garden of Eden, came down in person to this new and wondrous creature, to unfold to him a new revelation of his Father—such a revelation as mere nature could not give. This was his second method of declaring the Father, the disclosure in direct speech of Godhead to a conscious person, an intelligent nature, that could know, and think, and love, and worship; that could bow down and kiss his feet and adore him.

I suppose if the man had remained as he was—had obeyed the law that was given him—there would probably have been no need of the two modes of revelation, which I will refer to now in a moment. The communication opened up between the blessed Lord Jesus and this blessed child of his would have been uninterrupted, and he would have led that soul out into such ravishing views of truth, and such heavenly ecstasies of law, that he would have made it a shrine of heaven while on earth, and some day he would have come down and kissed the blessed child, and taken away the exterior

garb, and lifted him up into those splendid ranks that stand up there, near the throne, and put the robe on him. But he would not let him; he was wayward and disobedient, and fell into sorrow and sin—into sorrow because he fell into sin; and then the blessed Lord Jesus had to adapt himself to the new circumstances, not new or unforeseen to him. He always knew the necessity would arise, and in purpose provided for it long beforehand. He is the Lamb slain from the foundation of the world. Eternal redemption was wrought out long before Calvary smoked with blood; sacrificial blood on invisible Calvaries was offered before there was a world to be redeemed, in anticipation of that world that should afterward need it. The whole scheme was an eternal scheme; he saw how it would be, and then there had to be two modes of further disclosures—a Law and a Gospel. The Eden revelation was not sufficient. It was the beginning of a wonderful mystery of law, that was to be unfolded in the fullness of time. Men were not ready for it yet. In many ways he communicated with them, in the preachings of Enoch and Noah, and in visions and revelations to the patriarchs, until they were prepared for the more permanent forms of written law.

It was He that appeared to Abraham, and made promise concerning his seed, which was also prophecy concerning His own incarnation. It was He that renewed the promise in Isaac, and repeated it to Jacob at Peniel, and enlarged it at Bethel, when he said to him: "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up

from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Bethel." It was He that, when Israel was oppressed with sore bondage, appeared to Moses, having chosen him before, because he was a proper child, and appointed him to be the leader and commander of his people; and who, after he had led him about for forty years in the land of Midian, came to him in the bush that burned, and said to him: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." The same who, when he had made an end of the wonders in Egypt, brought forth the people, and led them out one great day, and for many days, through the sea and across the desert, until they came to the base of Mount Sinai in the wilderness, from whose awful top he was to deliver his law. Then were their tents, like as yours are this day, scattered out over the plains. The multitude was many times greater than this; there were millions of them; weary, and foot-sore, and heart-sore, fugitives from the lash of the task-master. There they were, waiting to see what their great commander, who had delivered them and fed them by miracles, was about to do. And God spoke to him, and told him to come away from the people, out a little, that he might talk to him. And they saw him go into the sides and up to the top of the mountain. And when he had disappeared, they saw the mountain wreathed itself in smoke, and majesty, and glory, and flames flash from the bosom of those mustered clouds, and heard thunder roll and echo about its peak, and the

mountain rock to its very base. And they were filled with terror, so great was the majesty of the scene. "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."

Why the awful grandeur of the scene? What mean these signs of majesty? What presence is that before which the people cower and tremble, and fall upon their faces? What wind is that which makes the mountain quake and bow? Who of us have thought that He that descended amid those thunders, was the Son of God? The Gospel of Jesus we have heard of, but when did we hear of this law? Calvary, we know, was the altar of his sacrifice; but when did we hear that Sinai was the throne of his majesty? But it was none other than Jesus that came with the tables. The Law, as much as the Gospel, is his revelation. The universe has no law that is not from him. Godhead has never spoken except through him. 'Tis He that bears the sword that flames with justice, no less than the scepter that is radiant of mercy. He wrote the tables before he spoke the beatitudes. Many a false gospel has been preached in setting law against grace, and making Jesus the author of the one and the enemy of the other. He represents one no less than the other. First he gave the law, that men might know sin, that it might slay them. It revealed the heart of his Father, and his own as well, for they are one. And then, one day, when he had shaken the earth with law; when he had emphasized duty, and the sternness of invincible justice; when the words that make guilt tremble, had sounded amid flames and thunderings,

then he drew near once again. He had not yet fully declared his Father. He had declared his power, and his eternity, and his infinite wisdom; these he had written all over creation, on globes and atoms, on worms and men; and he had delivered law, that proclaimed justice and sovereignty, that made men quake when the words were spoken; but these did not reveal all of his Father to his human children. He would, therefore, come again. The greatest lesson was reserved for the last. The story he would now tell should be of love. Law had frightened them, this should melt them. Law had told of duty, had convinced of sin, had proclaimed vengeance; this should tell of mercy, should offer pardon, should publish peace. He had manifested his Father's majesty, now he would show the universe his matchless tenderness. He had spoken with thunder, he would now speak in whispers.

Lo! a babe, weeping on Mary's breast. A thing so fragile, so beautiful, so helpless; we weep while we look upon it. Pretty weeper, whence comest thou? What brought thee to this virgin's bosom? Innocent one, why art thou here in this rough world, where rude men and coarse women struggle, and sin, and die? Why? Do you ask it? Then I answer: Knowest thou who this beautiful stranger is? He is the Son of God; the same that made the worlds; the same that gave the law! Why does he come again, and why does he come thus? Because he wanted to tell the world what he could never tell it, except first from the manger and then from the cross crimsoned with his blood—except in the agony of redemption. He wanted to put a great word on the world's heart—*LOVE*—the greatest word even he had ever thought; the words hope, redemption, salvation, all in one, and so he built Calvary, and died. For that

he came, to lay that great word on human lips—"Our Father who art in heaven,"—to bring that great truth to the world's heart, and with its power speak it into penitence and hope; that after all, God, who made the universe, and who gave the law, and who seemed so great and so inexorable, and so fearful that men trembled, was their Father. Jesus Christ is the organ of all revelation, of all creations, of all Law, of all Gospel!

But I cannot dwell upon this thought. There is another I must hasten to. I said I would like to look at the outcome of all these wondrous manifestations. Let us, for a moment. What does it all mean? There are men that are like unto critics, that would go to an artist's studio, and to his canvas, after he has put it upon the easel, after he has daubed it with a few ugly spots, and attempt to criticise the picture, and tell what kind of an artist he is, what kind of work he has done. Men who march out into this great universe, and look at its rude hills, at its great mountains, at its wide oceans, at its great physical manifestations, and undertake to interpret, from these coarse things, what the great Artist means by creation: what he is proposing to accomplish. They seem not yet to have discerned that, magnificent as these things are, they are but the mere daubings on the canvas—the unhewn material—the false work which is temporary, and in itself meaningless—mere staging. They have not discovered yet that the end of all was to have a place and condition for the birth and training of souls; that He but built scaffolds when he founded worlds; that the temple, in his thought, was that grand invisible building whose stones are living stones—stones with eyes, and intellect, and consciousness; stones that feel, and love, and worship; stones that no attrition can absorb, no age can tarnish, no violence crumble; stones

that sparkle with a brilliancy more dazzling than diamonds, more lustrous than the sun; stones that are volant as lightning, ethereal as ether, beautiful as light; stones that sing, and shout, and adore; the living, immortal stones of that great, eternal temple of which God is the inner, most excellent, eternal, glory. If they could but discern the great Revealer of the Father working to an end of which all hitherto progresses are but beginnings, they would see, even now, the fire-gleams of a splendor too dazzling for mortal gaze; in the outcome a glory of magnificence worthy to be the crown of his head who is himself incomparably more glorious than all possible creations.

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”

As I look away into those awful profounds of the Divine thought, as disclosed in the matchless wonders of creation and in the Divine unfoldings of revelation, I am filled with adoring praise and worshiping awe, and come, even now, with that vast host that I behold marching up the ages, from all worlds; army following army, host flanking host, myriads circling myriads, all angels and all degrees of glorified intelligence; I come with them and cast my atom-crown at His feet who is my God; “to whom, with his Father, whom he has revealed, and the ever blessed Spirit, who forever speaks of him, be glory as it was in the beginning, is now, and ever shall be, world without end.” Amen.

XVIII.

Freeness of Christ's Salvation.

BY REV. BISHOP ^{Gilbert} HAVEN, D.D.,
OF THE METHODIST EPISCOPAL CHURCH.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.—JOHN vii, 37.

CAMP-MEETINGS are supposed by some modern writers to be of recent origin, but they existed in the Jewish Church from the days of its inhabitation of Palestine until their dispersion at the fall of Jerusalem. It was with them, also, an annual meeting. They went into the country round about and brought in palm branches, and fig leaves and branches; and there was provision for booths, and they located these booths on the sides of the streets of the city. They then turned the sacred waters which flowed from the pools of Solomon without the city, and from their reservoirs, previous to his erecting these, through the sacred temple down the streets of their sacred metropolis; and under the branches of these trees of Palestine, and by the side of these sacred waters, they celebrated the feast of tabernacles.

At one of these feasts the Lord Christ was present in person. He mingled with the crowds of that city in these sacred resorts, and participated in these sacred services, engaged in his own vocation of instructing and illuminating and sanctifying all who would receive his blessed word.

There came a close of that festival as of those that

had previously occurred, and near its close he uttered the words I have read. There is coming a closing hour of this festival, and it seemed to me that possibly the words which I might select this morning might be so directed by the Holy Ghost and by the Master of this assembly that it might reach some sinners here, and lead them to the fountain of salvation in Christ. May the Lord direct the word to that blessed end!

We are the only class of beings known in the universe to whom this word could be properly addressed. All around about us are creatures of a great variety of structure, internally and externally; of a great variety of capacity; creatures from the zoophyte up to the elephant; and yet to not a single one of this great variety of God's creatures is this word adapted; not one of them hath that characteristic which would make it fitted to their condition. It cannot be said of them that their nature is such a one as craves something that they ought to have, but have not. They stand in the condition in which they were made. It is true they are under the curse that fell upon man, so far as suffering is concerned, and other facts belonging to our condition; but the internal nature, hungering and thirsting for that which they have not—the internal feeling which every human being possesses—is not a part of any portion of the creation around us.

Nor is it a part of the creation above us. All the angelic orders, from the lowest rank to the highest, dwell in the serenity of their original condition. They are not sighing for the far off unattained; they are not constantly wrestling with themselves; they are not constantly annoyed with a devouring emotion or passion, something which they cannot gratify: there is in their nature a symmetry, a relation to its original creation,

which had never been broken; a harmony, a unity with all their past and with all their future, that does not, in the least degree, make them subjects for such an invitation as this.

Nor, may we say, are lost orders of souls within the range of this invitation; for there is such a depravity of desire and purpose in the devil and his angels that this appeal would be as completely unheard by them in any department of their activities as it would be by the wildest storm of ocean, or the most tumultuous earthquake of the world.

There is only one class, then, in all God's creation, to whom this word is fitted, and that is the class of which this audience comprises a fraction. "If any man thirst, let him come unto me,"—not if any other creature, for the word is not applicable to any other creature—"If any man thirst, let him come unto me, and drink."

But it is a strange fact that the human race is in this deplorable condition. It is not a natural thirst—not that which is gratified according to natural laws—not that which you feel in the morning appetite, that you feel needs gratification in the order of your creation—not that weariness which finds repose in sleep—none of those ordinary faculties in their regular operation is implied here; but it is an internal condition at variance with your original constitution, something in opposition to that we had in the beginning from God. It is an anti-creation, an opposition to God, or, in the language of theology, it is a depravity,—yes, a total depravity,—a wresting of the soul from its original conditions, from its moorings, its basis, from foundations upon which it was planted, a turning it aside, and opposed to those conditions of unity and system which make it feel that it is not according to the law of its creation and the law of its Creator.

This is the thirst of the text, seeking many forms of gratification. Human nature every-where feels it, but human nature is misguided in its desires and appetites. There is only a certain limit for the body. The youth fancies there is a boundless field for the indulgence of the characteristics of his nature, and yet it is as limited as the world. The person immured in a cell, or growing up in a remote country spot, may fancy that the world is a very different thing away from home, away from the circle of his own vision; and yet, as soon as he removes out of that cell or hamlet, and goes out into the world, he finds precisely the same characteristics which existed in his own earlier and narrower state: and so the soul of man has only one characteristic in every human being, from the beginning until now—one general nature, and man finds satisfaction for his desires only in certain lines of activity. When our fathers crossed the seas and debated the question whether there was a new world lying on the other side of the ocean, they perhaps fancied that the new world would produce something strange, something new; and yet, when the first adventurer trod these western shores, he still saw the landscapes of the east, and all the conditions of life in the east were reproduced with scarcely any variation from that type with which he was previously acquainted.

So in respect to human nature, it is limited; it craves something it has not, but is apt to crave this in false directions. And what are those directions? We thirst and run after satisfactions apart from the paths God himself appoints, but do not run in any great variety of ways. There is a very narrow catalogue of human classifications or generalizations of sin—very narrow. It is all spread out before us in a very few forms. You thirst; your nature, unsatisfied in its original state, seeks

for relief in sources not appointed by God. And what is the manifestation thereof? Why, one man says, "I thirst for pleasure. If I can acquire all I want of pleasure then I have got what my nature demands. Give me the fascinations, the enjoyments, of the world, and I am satisfied; just let me drink deep at the fount of enjoyment, of happiness, of pleasure, and I am complete; I want nothing more." Well, now, God allows that type of gratification to be completely indulged; he gives us human bodies; he allows them to pass to the utmost limit of all their desires in that direction; he says, "Go forth; gratify all these cravings of your nature for happiness, and you will find when you have accomplished all this you have accomplished nothing."

Another man may say, "That is a lower department of nature than I seek. I desire great wealth; let me amass an immense fortune; let me be recognized as having uncounted millions, and then my gratification is complete." God allows that also; he has allowed men to accumulate such fortunes that it is almost impossible to calculate the amount they possess. When they tell you that the sun is ninety-five millions of miles from the earth, you stagger under the enumeration, unable to grasp it; and when they point you to a man, and say he is worth one hundred millions of dollars—and they can point you to just such on the face of the earth, to-day—you are equally beyond all power of estimating that grand enumeration. That man may have started, saying, "Give me this amount, and I am supremely happy." Is he? What does the world give that class of men? It has given it that word which means, in its original import, poor, wretched—"miser"—the very word that is emblematical of the most opposite condition. The man that simply has and holds, and glories

in it, the world looks on in amazement, and has given him his appropriate title. It means, not a happy man, but a miserable man. This is its primary signification, and this is the result of such attempts to gratify the burning thirst of our nature.

But another man, of higher grade, will say, "I despise mere lustful gratification, monetary accumulations, give me knowledge; let me be conversant with the learned of every age and language, and I will be content." Now there is something profoundly elevating in this thought at first glance; and many a man has been bewildered in seeking the true path of happiness by this desire for higher learning, and advanced opinions and thoughts. What is the consequence? Why, a man that is merely a student, and has nothing but accumulations of learning, is, oftentimes, the most miserable of men. There is nothing but possession—no diffusion; and the consequence is, such minds are open to ruin on every side. The greatest genius of the German empire proves by his chiefest work that the present passion of that great nation for intellectual accumulations, without spiritual and Christian influences, is most ruinous. Humboldt, in his greatest work, describes a man of profound learning, of great intellectual acquisition, stored with all the wisdom of the ancients, full of the sagacity such information gives, and yet in a state of despair in the midst of his attainments, a fit companion for demons, bringing ruin upon others as well as upon himself. Learning, without Christ, is among the most dangerous attainments the human race has ever secured, and one of the most unsatisfying.

Another man may say, "I care nothing for these, but give me that last infirmity of noble minds—position and power among men. Let me rise into the heights of

reputation ; let the eye of the world be directed to me ; let the favors of the world be cast at my feet ; let the honors of the world be laid upon my brow ; give me these, and I am content." And sometimes God permits the world to pile these upon the favored sons of men, so that they stand forth prominent amid their generation, the admiration and envy of all. But what is the inward condition or state of these towering souls—their real position ? Is their thirst satisfied ? Is their inward craving gone ? Has there come in something, changing their nature from its bad and dangerous condition ? Are they now able to say, "I am released from this burning passion ?" Ah, no. If there is any unhappy soul on earth, it is one that stands in this place of power and influence, without the inward work of Christ. One of the greatest of all those who himself attained all these possessions, who had genius, and rank, and title, and wealth—who gave loose reins to his passions and appetites, and gratified every desire—in the restlessness of his soul cries out :—

"We wither from our youth, we gasp away—
 Sick—sick ; unfound the boon, unslaked the thirst,
 Though to the last, in verge of our decay,
 Some phantom lures, such as we sought at first—
 But all too late ; so we are doubly curst.
 Love, fame, ambition, avarice,—'tis the same,
 Each idle—and all ill—and none the worst—
 For all are meteors, with a different name,
 And death the sable smoke where vanishes the flame."

And again in agony wrings out this confession of a despairing and ruined soul :—

"Our life is a false nature ; 'tis not in
 The harmony of things,—this hard decree,
 This uneradicable taint of sin,
 This boundless upas, this all-blasting tree,

Whose root is earth, whose leaves and branches be
The skies which rain their plagues on men like dew—
Disease, death, bondage—all the woes we see,
And worse, the woes we see not—which throb through
The immedicable soul, with heart-aches ever new."

Solomon made this same confession. Read that sad summing up of his in the book of Ecclesiastes, and its consummating sentence: "Vanity of vanities; all is vanity."

This is the whole possible range of human relief apart from Christ. In the midst of them all stands the soul, incapable, probably, of reaching any one of them, and still possessing that fearful thirst of our nature.

Is there not reason, then, that there should One stand in the midst of these human tides—this perpetual flowing of generations—who can lift up his voice and say, "If any man thirst, let him come unto me, and drink;"—every body possessed with this craving, every body dying of this passionate desire for that he has not, every body unsatisfied, fearful, trembling at the possibilities and certainties before him, and no relief in any of this range of human attainments or possibilities. O, what a blessed word is this!

Now, the first thought in connection with this great word of Christ is, you must accept the word. You cannot verify it unless you accept it. Suppose you all stood by the side of this lake, and were all conscious that there was a something in your nature that needed relief—you could not define it; you never had a name for it; but a burning something that needed relief—and you felt that possibly that lake might grant you relief, and yet you declined to enter its waters or touch them to your lips, but some one similarly affected comes and takes up in his trembling and feeble hand a spoonful, and

touches with it his parched lips, and instantly he experiences this wonderful relief, and he cries, "I have found it; it is not a thing I can explain or interpret, but I know it: that terrible disease of my nature is gone. A little more of this air and I am perfectly relieved."

Now, what you cannot tell in theory you can illustrate in fact; and though every one who has tried the waters of life may not be able to explain the philosophy of it, he can explain the fact. I remember a good brother once in a meeting I attended, bringing up some testimony as to the perfection of his soul in love. After the brother had got the testimony that at such a time the Lord, for Christ's sake, completely sanctified his soul—he had been theorizing on theological questions—he broke away from these entanglements with, "Bless the Lord, that beats philosophy!" And it is as true to-day as then—"that beats philosophy." Why who cares about philosophy if you can have satisfaction? Who knows the analysis of the bread that satisfied your hunger? Who knows the analysis of the water that slaked your thirst? There is not a scholar in the world that can. And I say that every Christian that comes to Christ has a consciousness that Jesus Christ does satisfy the thirst of the soul; that after man has sought to satisfy it every-where else and failed, he finds relief in Christ from the parched, burning, perishing condition of his soul, and stands in its own erectness in the image and glory of God.

This is the reason why Christ's religion is denied in the world. A great many people fancy they are going to annihilate it. Julian said, "I have conquered the Galilean!" Voltaire said, "Crush the wretch!" Parker declared, "I have introduced a better religion than Jesus Christ!" What if they had? The world don't

go after them. Here and there a man may crave whisky, but it don't relieve his thirst, and after all he comes to the water. So these men, if they don't go after Christ, they don't go to the enemies of Christ. A few resist, but the multitudes come and find his word true.

How is it Christ does it? I said I cannot tell the philosophy of it, but I point to the consciousness of it. The first thing Christ does to rectify your fallen nature is, he brings you to your true relation to God. Every one is by nature in a false relation to God. We crave these things we have named—not God. Now, man was as much made to walk erect, as the other animals were made to walk in a prone position; and if you should see a man all the time stooping down, walking on his hands as well as his feet, you would say, That is a false position. If you should see him digging in the soil with his hands, you would say, "Stand on your feet; what are you digging so for?" If he should reply, "This is better than the order of nature; you are simply false to your true principles: I am of the earth, and want to see the earth;" and thus crawl through the world like one of the lower animals, you would think him less than man. But as soon as he lifts himself up and stands on his feet, he looks into the heavens and feels that his whole system has its proper relation; his hands are by his side, and his feet under him, and he is poised in his proper condition: he has a consciousness of it. Just so your soul, the moment it comes to Jesus Christ; the moment it accepts the Lord Jesus Christ as its Lord; the moment it says to evil, "Stand back;" to all sophistry, "Away with you! I accept Christ as my Saviour, and all;" that moment you are lifted up above yourself—you are no longer a crouching, crawling creature, but one of the sons of God, and there is an inward consciousness of it that delivers

you from that feeling that previously oppressed you. You say, "My relations are right now; I am not like the creatures around me; I am endowed with a consciousness of immortality; I am made in the image of God; I have a relation to God that is spiritual, Christ imparts unto me that spirituality." And thus you stand in the midst of your previous prostrate condition, feeling that Christ hath lifted you up, and made you, as he himself declares, "A new man in Christ Jesus." The word of God is full of these wonderful changes, but not a single one of them can completely express the wonderful state that passes over the soul that has accepted the Lord Jesus Christ. A "new man," "regeneration," a "new birth," a passing away of old things, a coming in of new, a change from earth to heaven, from sin to holiness, from hell to heaven, from the devil to God. All this comes in with accepting the Lord Jesus Christ, and these are the reasons why we feel the relief of this thirst when we come to Christ and drink.

There are some people, and possibly some in this audience—more likely to be, perhaps, than of some other classes—who try to mix Christ with some other things; who do not take the pure water of life and live on it; who have a sort of half craving for the world, the flesh, and the devil, and want to mingle these with Jesus Christ; who want to come to Christ and drink a little, and then go off and drink that which is evil. Now if you should put a glass in which there had been whisky on this desk, and fill it up to the brim with water, leaving in that glass one single spoonful of the poisonous liquid, it would make itself manifest through all the mass—wouldn't it? Just a little spoonful in a whole glass poisons the whole mass. Now some Christians fancy that they can turn this thing over and put

one glassful of sin with a spoonful of Christ, and have it taste all Christ. That is not so. If you mix worldly desire, passion, policy, with your religion, you should remember there is an immense truth that none of us fully comprehend yet in the Apostle's declaration, "He that offendeth in one point is guilty of all." Our souls must be satisfied with Christ; we cannot mix these lower appetites and passions with him, and still continue without the thirst which belongs to a spiritual nature. We must be free from this passion of our souls by drinking constantly at this fountain.

Now, if any one of you has been in a condition that has mixed this Gospel drink with your own appetites, I beg you to dash all that intoxication to the ground, deliver yourselves from all these carnal propensities. "Come to me," says Christ—he does not allow any intermediate, any co-ordinate—"and I will give you that which you crave, in all its proper fullness;" and if you have "Christ in you, the hope of glory," continue to drink. O, do not say that because you have attained to this state of grace you have no need of more. We must still drink of Christ if we would continue to rejoice in him; we must always feel the streams of heaven flow into our souls, and that we are constantly refreshing ourselves with these blessed influences of the Divine Spirit.

There are some here, however, I fear, who are not partaking of this blessed water of life. It is flowing by their doors. As the heavens are dropping their showers upon us for the refreshment and fruitfulness of the earth, so this heavenly grace descends all around us. Christ walked in the midst of the crowd, he looked upon them, and they may have beheld him and heard him, but there they rested the matter. They did not come to

him. One man says, "I can't leave my family and go;" another, "I can't leave my business;" another, "I can't leave my pleasures;" and another, "I can't leave my honors, and come;" and the consequence was, that he walked through that mighty multitude, dropping these sacred words, and only those that had previously received him, or a very few others, accepted that salvation.

It is an astonishing thing the river of life has been flowing down the ages ever since that hour, and so many have declined to participate of these saving waters; craving something and dying of that thirst—dying unrelieved! O, to-day, be not among those who reject this great salvation. It comes to you; it is given to you. Come to Christ; accept his blessed word; this day bow lovingly at his feet. Say not you will reject him, you can't accept him. Come, for Christ is passing by. An opportunity is given you that may never come again. He went through that crowd; they saw him go; they heard his words; they felt the influence, and yet allowed the time to pass, and he never returned again in that attitude. Their desires kept on burning, but they never came to Christ for relief, but died in their sins.

O, let not this word of salvation be thus treated by you this day. The blessed reservoir of life sends its streams by your heart. Open your lips to receive it; let the soul of God flow into your soul. O what a glory it will put on you! You are told how the face of nature looks when the eyes are illumined by the Spirit of God; so does the face of the redeemed sinner in the eyes of saints. Why his very countenance looks different frequently, and you say, "What a change has passed over you! what is the matter?" Why, if you were dying with thirst here to-day, sinking under it, famishing under it, not a drop of water in all the land, and some

one should secure a little cupful and bring it to you, what a change would pass over you! All would say, Something has happened; light glows in the eye and in the countenance; what is the cause of it? O, the terrible state of your soul has been relieved! Come to Christ, and your very countenance shall put on joy and gladness, refreshment and strength, that you never otherwise can possess.

To-day Christ comes, but to-morrow, O, to-morrow!—there is a place, the Bible tells us of it, the same Christ tells us of it that gives us this invitation—there is a place, as sure as God lives, where there are souls that cry for water—one drop of water—only one drop! See them dropping around us here now! You can see them dropping by hundreds and thousands! One drop of that water, just one. How little it is. But no! Here we have theories of medicine that give infinitesimal doses, but no theory of medicine ever gave so little a dose as that,—one drop! there is not one that does not deal out in spoonfuls larger quantities than that one drop; that is all they cry, “One drop of water,”—of water, to cool their parched tongues! Why, they despised water all their days, hardly ever drank water, except as mixed with other liquids: they wanted something else,—fire, flame, hell; now they fall back from these, throw away all these sinful viands and beverages, and cry for one drop. O, what would not sinners in hell give for one drop of the salvation of God! one drop of the water of life! but they cannot have it. The soul will even repel it if offered under the old conditions. One drop! To-day the streams flow from the reservoir for us; will you accept the great salvation?

You have heard many elaborate and powerful discourses during this great meeting. You have seen

Christ set before you in all his wonderful character. The doctrine of the atonement has been presented to you in earnest, affectionate, and powerful language; the Holy Ghost, in his own personality, has been preached powerfully to your hearts and understandings. Not a single one can say you were not thoroughly instructed, so far as the form of sound words goes. What is it going to avail you? Why, if we were to analyze this water and describe to you its elements, tell how suited it is to the capacity of your nature, and you sit idly here, it would avail you nothing. All this revelation of God's greatness and goodness is powerless unless you put your soul into conscious relations to God—unless you "come."

"If any man thirst, let him come." God does not force you to take it; he does not do as a mother with a sick child, if he resist, compel it to take the medicine for its relief. God treats you as an equal. He comes and extends to the sick the beverage of the water of life—the water of salvation, and that which you pre-eminently need, that which will relieve you from immediate thirst, which will place you in your true relations to God, which will lead you out on paths of everlasting progress, which will make you rich, and happy, and honored forever; God offers it, but does not compel you to accept it. "If any man thirst, let him come." The Lord Jesus Christ speaks to you now—right in your heart he speaks: "Behold, I stand at the door, and knock!" Behold, I will give unto you this water of life. Hear him! And the Holy Ghost hath spoken—he has come to all your hearts. He has said to you, "Come and drink!" He has shown you Jesus Christ; he has opened the fountain of living waters; he has said, "Drink and be saved." O come to-day, cry out of the depths of your heart:—

"I thirst, thou wounded Lamb of God,
To wash me in thy cleansing blood ;
To dwell within thy wounds ; then pain
Is sweet, and life or death is gain."

The closing hour of these services is coming—only three or four more such seasons remain, and all this picture will be a memory, and if you reject the proffered salvation how sad will be your state ! You will go away with a constant craving,—thirsting for money, striving for honors, seeking for pleasure,—anything but Christ, and die in your sins, hardened by the rejection of these opportunities and gracious privileges.

"Now God invites ; how blest the day !
How sweet the Gospel's charming sound !
Come, sinners, haste, O haste away,
While yet a pard'ning God is found."

XIX.

Prayer Entreated for the Spread of the Gospel.

BY ALEXANDER CLARK, A.M.,

OF THE METHODIST CHURCH AND EDITOR OF THE METHODIST RECORDER.

Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified.—2 THESSALONIANS III, 1.

THIS is the last full day of our feast of tabernacles. Very soon the last good-bye shall have been spoken. In closing up our blessed interview and intercourse, the Apostle's words to the Thessalonians seem fitting words for us all. Let the preachers repeat them to the people; let the people repeat them to the preachers: "Finally, brethren, pray for us. Pray for us." We have richly enjoyed the word of life in this grove. The Gospel has filled us and thrilled us as God's messengers have spoken; and we have all rejoiced in heavenly places in Christ Jesus. The word has been manifested in great power and glory; the eternal Spirit has brought wonderful things to our remembrance, and wrought wonderful things in our experience. There has been "free course" to believing souls, and communicating faith has brought blessing and peace from above. The Word which was in the beginning is here.

Now, let us make the Apostle's exhortation our universal shibboleth at parting: "Brethren, pray for us, that the word of the Lord may have free course, and be glorified." Let us go down to our homes and to our work, praying for each other; for, indeed, as we see this hour, and inmosty feel, "We be brethren." With

one accord, which is a Gospel condition, we are in this place. The heavens of answering grace are open above us, as at the pentecost; the Divine promise is the same; and the inspiration, the witnessing, the utterance and the power, are changeless forever to all who believe. We have acquaintance in Christ Jesus. We may not ask a stranger to pray for us; we might lack faith in him. But here, now, one in the brotherhood of sins forgiven, we who have met face to face in this consecration, and who have covenanted anew for the Master, may claim each other's sympathies, share each other's peace, rejoice in each other's spiritual enlargement, and together lift up our hearts in quest of universal benediction. For, ministers and members, we pray as children of a common Father, equally dependent and equally owned; and in this attitude we all drink blessings from the fountain of a common love. Let us pray that, as the word has had "free course" to us, and been "glorified" to many on this camp-ground, it may run through every congregation in Methodism, into every home, into every heart, into outmost verges of society, and win still grander victories among the people.

Paul was an enthusiastic Methodist preacher. To be sure he was: for what teacher ever had such splendid *methods* as the Apostle to the Gentiles? And who, (since Wesley's day) has been so genuine an itinerant as the pioneer to Rome and to the regions beyond, even to the island where Wesley was born? A whole-hearted convert, he was a thorough reformer and a pre-eminent evangelist; and that is the meaning of Methodism—the compass of Christianity. There was neither timidity, professionalism, nor assumption, in Paul's ministry. Then, as now, Satan raged and hell objected; but Jesus had come; his miracles were on record, the veriest of

all history; he had accomplished his death at Jerusalem; he had risen from the grave, and ascended to the throne; and the kingdom of heaven had announcement in the ears of a ruined world. Light from above had met the darkness from below. And the conqueror who came into this conflict was girded "as a strong man to run a race." The midnight fled before the morning.

But the scholar of Tarsus needed the prayers of the brethren at Thessalonica. He wrote for prayer. He prayed for prayer. Very often the best answer to a man's prayer is—prayer. Sin's forces are low-down forces, and are best grappled by saints upon their knees. Someway, a Christian who gets the under-holds about the heart most readily bows the head of an antagonist in the athletics of faith. An infidel or a blasphemer will resist your rhetoric and your logic; but he is at fault and helpless before the breath of an honest prayer. A disciple is taller and stronger, according to celestial measurement, when down upon his knees than when perched in a prelate's chair. For,

"Satan trembles when he sees
The weakest saint upon his knees."

But, whether he takes alarm at a Church steeple, a quartet choir, a surplice, or any other uplifted ornament, who that ever saw him scared can tell? In religion, as in politics, Napoleonism will sooner find a Waterloo, or, later, a Sedan. It is better to say of any man, as was once said of this same Paul, unhorsed, unaccompanied, and blind for the time, "Behold, he prayeth!" It is better to say of any man, at any time, at any place, "Behold, he prayeth!" than to say of him, "See that philosopher!" "See that distinguished divine!" "See that eloquent orator!"

Would you look upon one of the most sublime

pictures in the Bible? No artist has ever caught its outline even, much less portrayed its special grandeur. It is the Act of Acts. See, in Damascus yonder, in a side street called Straight, in a private house, that man whose face is covered by his hands. He started for the city of the north with soldiers, horses, parchments, and royal array. That is Saul or Paul—hardly the one or the other—hardly any body at all, just now, in his transition. What a poor, rich, contemptible, magnificent man and apostle-to-be! "Behold, he prayeth!" And he will always be a praying man. He begins at the beginning. You believe in that man, more because he prays, than if he had charged into Damascus with his eyes open and announced himself infallible!

Another picture, not from the Bible, but from the newspapers: When Brother Deems here, God bless him! was about to open the "Church of the Strangers" in New York, he expressed his Christian charity by inviting representatives from the several evangelical Churches. His special theme is general good-will. Such work has gracious meaning every-where, particularly in great cities. Our brother's programme was about complete, and his heart full of great expectations when, hearing that a distinguished clergyman—thanks to Bishop Peck for his discrimination the other day in calling all Methodist preachers *preachers*—but this foreign gentleman was a clergyman; when Brother Deems heard of him in the city, he at once thought to honor the stranger; and, finding him at the hotel, requested the European clergyman to be present at the opening of the "Church of the Strangers," and to pray. The other services, it seems, were all arranged on the programme. What was our good friend's surprise, when his important man from abroad swelled and blustered,

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"Why, sir, do you think I should cross the Atlantic Ocean and accept an invitation just to pray at an Opening?" I should like to have seen Brother Deems's face just then.

No man is too great to pray. If Paul needed the prayers of his brethren, how much more the preachers of our time. If he needed prayers who could fight wild beasts, and venture into breaking seas—whose back was lacerated with bloody stripes for what he preached—who endured hunger, and nakedness, and prison, for Christ's sake—how much more the modern preacher, who is tempted to ease, to indolence, to mammon, to good livings, and to majorities.

The New Testament idea of preaching, is always that of saving, rather than of pleasing, men. The word of the Lord has a purpose as well as a power, a method as well as a motive. Its glory is in the salvation of believers.

"From the beginning, restraints and obstacles have been thrown in the way of the Gospel." It has been cramped by rituals. It has been overcoated by theologies, as though it might freeze. It has been tinselled in various paraphernalia, as though the bare word were too primitive. Thus hampered, the Gospel has gone forward against the pressure of fashion, sometimes with hesitation, and again with almost imperceptible advance. It has been called all sorts of names, flattered, criticised, derided, and challenged, by political powers in high places. For eighteen hundred years and more the word of the Lord has been running a gauntlet among long lines of human savages, who stand in tribes of local habit to browbeat and scourge it as it runs. It has come down to us heavy-weighted, banded, wounded, and weary of these epithets and blows. Luther aided in freeing the word of cumbrous bands. Wesley helped

to tear off many a useless ornament and deliver it from an alien garb. If its step has been uncertain, its way obscure, or its influence undefined, the trouble is never in the word itself, but always in the party and sect-appendages which it has been made to bear. It has been uniformed in this and that apparel; it has been halted at every boundary line of a new era; it has been confused by local pass-words; it has been arrested at the point of the bayonet to answer for its mission; it has been searched for hidden pockets by the tax-gatherers of mammon; it has been made to march to carnal music; it has been thrown behind the bolts of prisons and driven into the midst of the flames—when, all the while, from heaven down to earth, from the beginning until now, its commission was to lead all civilizations, to irradiate all philosophy, to regulate all business, and to make peace throughout the whole earth as it is in the heavens. The Apostle, looking backward through the long line of Hebrew service, and forward into the possibilities of Gentile history, well knew the impediments of the Word, and foreseeing the clogs of partyism which should embarrass the truth among the Churches, said, “Brethren, pray for us.” He discerned the sacred brotherhood which should continue evermore—the essential unity which this Round Lake Methodist spirit so beautifully illustrates, and to such souls he appeals for prayer, knowing that petitions to the throne, when rising from accordant as well as believing hearts, will prevail. “Brethren, pray.” Blessed brotherhood of prayer! When disciples are in communion and at peace among themselves, they have access to God. You see, you know, you feel, to-day, that the secret of Gospel success is in the unity of the Church; for where even two or three agree, touching

any one thing, such as a camp-meeting, a household blessing, or a conversion, it shall be done. We are coming into that unity of the spirit and under that bond of peace which prevailed and abounded long before either Calvin or Arminius was born! And such old-time and eternal unity is an essential condition to answered prayer. May this brotherhood increase and intensify more and more for ever and ever!

Paul was a practical preacher. He used common things to illustrate the word. He lived in that blessed day before the schools and sects had catalogued the graces and labeled the degrees of inward response to the Spirit. He held no technicalities in dispute. He used common things to illustrate the word. Like the Master, he went into nature and among the vocations of the people for pictures of truth. Neither dictionaries nor commentaries were in his way. He had no idea to fit into a Discipline or Confession. Christ, conscience, the word, the Holy Spirit—these were enough. Paul wrought temporal things into his sermons, and thus wrought his sermons into temporal things, well knowing which would leaven the other. He brings an illustration from the arena of the athlete. Then, as now, the masses could be interested in words descriptive of physical achievement. The newspapers about here these days are giving quite as much attention to the regatta at Saratoga as to the religion of Round Lake. While five thousand may be at worship, five times five thousand are at the race! The human nature is curious to witness tests of skill and strength. Tyndall proposed some such exhibition in the realm of prayer! True science, however, is itself questioning and answering in eternal facts, and stands every-where in harmony with Divine revelation.

Let us see. The word course, in the text, implies a race-way. The thought includes, also, a prepared track and an appointed runner. To "be glorified" is to win the prize and enjoy the praise. In the Grecian foot-race, the course was called the *stadium*. "Thousands of spectators crowded to the spot on the day of the exercise; and, at the designated moment, the rivals were summoned by a bugle to the starting point." Prepared and eager, they stepped to their respective stations. The herald laid his hand upon the head of each, and appealed to the multitude aloud, "Has this man a clean record? Is he a slave? Is he a robber? Is he a profligate? Is he right and worthy?" For the sport, in those days at least, had its dignity. No criminal could enter the contest. When the runners had been gauged in morals, then they might try their muscles, but not till then. Indeed, it is always true that sound morals are necessary to the highest physical health. Only when unchallenged could the racers stand ready for the signal to run. At the end of the course lay the crown of fresh laurel, awaiting the victor's brow. A poor, fading twig, at best; and yet how fondly coveted and how hardly won! At the bugle sound, in full view of the crowded and excited people, the runners started, never glancing to right or left, but straining every nerve, and plying every power, to reach the prize. No thought of intervening rock or flower; no wonder at the thousand mysteries of creation tramped under foot,—the goal was forward only and ever. The applauses began with the running, spectators taking sides at their fancy; "and the excitement intensified with every flying footstep and with every throbbing pulse, until the victory was proclaimed. Happy was the panting victor when he felt the cool pressure of the laurel leaves upon

his forehead!" That was the supreme hour and event of his life. That brought the beves of friends about him. Success always does. One wonders where all the butterflies come from into the sunshine of some glad moment! This is the time for compliments, for smiles, for fluttering ribbons, for bouquets of flowers. The heart leaps to such exaltation as this. The winning racer is glorified.

To such contest the Apostle alludes. The figure is eminently significant. Who is the runner? Where is the course? How is the glorification? "Brethren, pray for us, that the word of the Lord may have free course, and be glorified." The word is the runner. And the runner is worthy. Who dare challenge its right, or obstruct its way? It is free, sinewy, fleet, and mighty; and it will gain victory at last over every error, and be glorified before a cloud of witnesses.

For remember: thoughts advance; ideas get forward; truth increases forever; facts have wings. News is current, it comes in the flash of the lightning; words are swift racers over the land and under the sea. They run, they fly, they are every-where and back again. We know in the morning about Europe what Europe knows only in the afternoon about itself. We get tidings very quickly from the old Jerusalem—and, bless God for the facilities! we get tidings still more quickly from the new Jerusalem! The word, like the Spirit of the Lord, is abroad, and is swift and mighty in its flight. It started pure, free, unchallenged by any critic or counsel, as a legitimate and worthy contestant for the prize of a certain glory—as worthy and as loyal as any shining sun in the universe. And it has inherent means of locomotion—heart, pulse, breath of life, and courage. It starts from the Lord direct for the souls

and consciences of men. By letters, by sermons, by periodicals, by books, by holy lives, and by lips of song, and his word goes on and on forever, multiplying its own triumphs and glorifying itself in human salvation. Think of it! From far Australia, by the lips of a missionary at this camp-meeting, we heard, the other day, of the conquests of this word. One thousand converts in a single day are reported from the Friendly Islands! Twenty-six thousand cannibals have become new creatures in Christ Jesus in the distant South Sea Islands; and fifty thousand of their children, born in idolatry, are already in school. Brother Dare told us this good news from his own knowledge, and his voice thrilled us as a new message from the skies. You heard from the tongue of a native Hindu woman on this camp-ground a testimony for Jesus. It was music to the soul. The word of the Lord is reaching the uttermost parts of the earth, and halleluias of rejoicing over repenting sinners ring through the uppermost parts of heaven. When a sinner prays a thousand angels sing. When the Gospel penetrates a darkened soul all heaven is aglow with glory and jubilant with song. The good news is being borne to all people, and Jesus is coming!

“Fly abroad, thou mighty Gospel,
Win and conquer, never cease;
May thy lasting, wide dominions
Multiply and still increase;
Sway thy scepter,
Saviour, all the world around.”

Yes, it is the word of the Lord!

But where is the course? The word of the Lord runs in human lives. Wherever humanity is, thither is the Gospel's course. Honest living is orthodox preaching

In the true Christian's breath, and tone, and influence, the word of the Lord gets on. From the beginning this word has been among men; sound, supple, ready, valiant, unswerving, save as meddling monopolizers have hampered it. It evermore asserts its errand. It presses and urges to get forward, and to accomplish that whereunto it is sent. It is like the sun, which the Psalmist compares to a strong man rejoicing to run a race. It is so high over all systems of philosophy, so independent of all earthly ways and moods, that it gets around the world like a great new morning. The sun does not make a pet of any continent, or island, or city, beneath his circuit; does not go back and forth, or linger to give extra shining to special communities where his praises may be sung. Imagine the sun turning an ear to flatteries! No. Not for Italy, with its papal throne; not for Britain, and her brilliant cathedrals; not for America, and her whole fair sisterhood of States—but he just drives on! Across the alkali plains and ranges of mountains, over the valleys and forests, on to the verdureless, bitter sea, without pause or waste, he drives right on and on, until every remotest island is lighted up. All zones are his own, from pole to pole, and an ample fullness for all the intervening skies above. "His going forth is from the end of the heaven, and his circuit unto the ends of it." God's word runs so. Paul quotes the Psalmist: "Their sound went into all the earth." Can you imagine sound to be sunlike for vastness, and fullness, and life-giving power? This is the word of the Lord. The way from the throne to the world is a clear course now, for this word is here. It has reached us in power and great glory on this ground, and its advance is commanded forward, through crowding and contending races of men. Its starting

point is heaven; its goal is the human heart, and all hearts of every race, and tribe, and nation lighted by the sun. "Brethren," says Paul, "pray for us, that the word of the Lord may have free course, and be glorified." "Go ye," says Jesus, "into all the world, and preach the Gospel to every creature."

This word must run on and on, until remotest idolaters shall be awakened to the light of day—until the world shall be filled with the knowledge of the glory of God.

Birds fly over us here to-day, mingling their unwritten music with our songs of praise. But they leave no track on the air, and their melodies die away as the night comes on. Their course is not marked by bounded thoroughfares, like the ways and by-ways of men. The Gospel is, to many, nothing more than a beautiful humming-bird, to be admired on a summer's day; it appears for a little moment in some charming way, and is gone like the magic of a dream. And yet its line is distinctly marked down through the annals of fact as veritable history. No river's way, from its fountain source to its very sea, is so distinct as this course of the word; no pathway to any Mecca or Jerusalem is so plain as this pathway from Eden to the cross, and from the cross to us. From Sinai and from Calvary it has left impressions on men's hearts. It has pressed aside every competing story, distanced every tradition, vanquished every rival from the outset until now. Ecclesiastical machinery may put Bibles every-where, and build churches every-where, and distribute preachers every-where, and this is well; but the prize of this glory is not in statistics or services. The laurel is on the heart. Eloquent pronunciation, gilt-edged voluminousness—these are not enough. The word of the Lord must pierce the inmost

soul and take its glory there. The big family Bible on the stand will fix its readers to a stand; the free, full Bible is that little pocket Bible which you bring to the sanctuary in your hand.

In the city you have seen men put down the great water-pipes in the middle of the street. You knew these ponderous tubes extended to the reservoir; but you could not drink from them. Their proper place is down under the cobble-stones and yellow clay. And of what use, great water-pipes that they are, jointed, connected, and running full, unless there be channels of outlet for the water to reach up into your houses, and come into your rooms by force of its high head level on the hill? Of what use at all, until the water they bring gurgles out to sight, and touch, and the turn of your hand, into vessels which you can lift to your lips in time of thirst?

God has a deep-laid plan to bless the world. That plan is hidden in its infinite sources—hidden in much of its history. The Bible is a sort of voluminous series of pipes, connected from the beginning, extending from the Paradise beyond Genesis down through the annals and prophecies of the Old to the Gospels of the New, and through this ample channel Divine love flows from the measureless heavens into human souls. But we drink over here, on the New Testament side of the mountains, where the water of life is pressed in crystal fullness to our very lips; and now, in this last day of the feast, as we have heard so invitingly from our brother who preceded me, "If any man thirst, let him come and drink." We are now blest by appropriating the special promises of the word, rather than by surveying the line of its coming. The Holy Spirit takes of the things of the word, and shows them unto us. Here, to-day, the

word comes near us by its own inherent and eternal pressure, enters our minds and hearts, and is glorified because it saves.

The mere fact of a big pica-typed Bible in the house is no better than the fact of a great water-pipe buried deep down in the public street. The word must reach the thirsty soul. The glory is only in the accomplishment of that ultimate object whereunto it is sent.

To resume Paul's figure. As a runner, the word of the Lord, passing from Eden, sped through successive ages in saving power. A syllable at first, "The seed of the woman shall bruise the serpent's head;" then added syllables of promise and instruction; and the meaning became clearer and fuller, age after age, until Messiah was born. The word was on its way toward us in the times of the patriarchs, in the times of the judges, in the times of the kings, in the times of the prophets; it was the prelude of the psalms, the glory of the visions, the very life and power of the ancient Hebrew line. But through all that tedious time the word was trameled; it bore burdens; it was freighted down with ritual, and clogged by trailing robes; it was in the wrappage of mystic phrase, and veiled in sacrificial offerings; its message was vague, if not meaningless, to the masses. Jesus was not yet come—he had been promised long, prefigured, described, announced; but his appearance was not yet an accomplished fact. He was the Word itself, and the Word was God; but there was no manifestation in the flesh. The angels had not yet sung to the shepherds. The Messiah had not yet been among the people, face to face, and heart to heart. There was no cross, no opened sepulcher, no interceding Saviour, touched with the feeling of human infirmities. The partition wall between Jew and Gentile was not yet

broken down ; the vail hung still before the holy of holies in the temple, and it was dark.

At length a rude cross was erected by the rabble on Calvary. A wonderful man was nailed to the wood, and there was flowing blood ! The sun was hidden in the skies, and rocks were rent asunder at the witnessing of such suffering and such death. The slumbering dead came forth to see. That was Jesus, the Christ, the Messiah, the mighty Saviour. He was laid in Joseph's new tomb. On the morning of the third day this crucified One was seen standing in victory over death. An angel was at the empty grave. Mary was coming near, early, very early in the morning. And here, at the victory-ground of the resurrection, angels and God said to woman : "Go, tell ; go tell the disciples ; tell the brethren." Let woman bear the good news abroad forever. Who shall forbid her speech ? Yes, the prostrate Nazarene is alive again, and heaven beams in glory from his face. Now the Gospel rallies anew, imbued with new life, new power, new meaning, new authority. It moves as never before. It knows no barriers any more, as in the ancient days. Sinai and Calvary are overcome. The word goes out of Jerusalem, out of Judea, out of Asia—out to the regions afar. Now the wide world is its course, and every believing soul its rightful object. In the resurrection of Jesus the last impediments are stripped away. The word is free forever, and makes freedom every-where. How it runs ! From this conquered grave in the garden it flies abroad, opening hearts, raising the dead in trespasses and in sins to eternal life ; clearing its arrowy way through philosophy through science, through tradition, illuminating all things, straight and swift it flies like beams of the morning into the remotest and darkest homes of men. It

runs over nations, into and through principalities and powers, gaining force by its own triumphs, until error falls, and Rationalism loses breath; until Materialism gives way, and Darwinism is driven as dust before the wind. It subdues kings, blesses the multitudes, and takes its laurel every-where. The word of the Lord has outrun Confucianism, Mohammedanism, Buddhism, Spiritism, Communism—leaving them all behind. Fresh rivals start up with blare of trumpets; but the Bible, with eternity for its breath, soon exhausts them all; they flutter at the heart, and faint, and die. But the Gospel runs on. The Koran is dusted over in the desert; the writings of Confucius cannot scale the oriental walls; the Book of Mormon, crippled and idiotic, lies dying in the valley of the Utah mountains; but this word of the Lord runs on, and *on*, and *on*! It is older and younger than ever. It is leaping round the world. Its tongue is the lightning and its voice is the thunder. Nothing can stop its step or silence its speech. Spain has opened the Bible, and the Bible is opening Spain; Rome has Methodist worship amid her sacred seven hills; France is dressing her vineyards for the heavenly Husbandman; China and Japan are giving free course to the Gospel; Mexico has already double Methodism in her somber capital. This morning's telegram from that very city, dated yesterday, (July 20, 1874,) announces ninety-eight Protestant Churches in Mexico as the result of five years' missionary effort!

This blessed word is a valiant racer in the direction of lost and ruined souls. With bared brow and open face it holds right on. The kingdoms of this world shall become the kingdoms of our Lord Jesus Christ.

Now, brethren, clear the way! Remove every hindering obstacle. Let God win. Pray for the messen

gers of his word. Prayer is what the preacher needs. Give him that and trust him for efficiency. Clear the way! Let there be free course. Get the loungers converted; get the critics converted; get the moralists converted—thereby you shall have removed mountains of obstruction. Give the heavenly runner room. Unbosom every prejudice. Get done with ecclesiastical warfare. Magnify the Lord and minify the sect. Drop every doubt. Tear away fashion. Tread mammon under foot. Break off bad habits. These are the hinderers. I have heard an illustration that tells it well.

See that crowd of curious people. They are soldiers in uniform. Their faces are unusually sad of expression; a subdued excitement seems to pervade their manly hearts. They are out in painful duty. One of their comrades—a sentinel—slept at his post. He has been condemned to die. The hour of execution has come. That is the hollow square of death. An instant more, and that poor troubled heart that never faltered before, shall cease to beat. A bullet from some comrade's gun shall crash into that palpitating breast, and end its anguish. It is an awful moment. But in this intense quiet which precedes the death volley, hark! a ringing cry comes over the hill! A messenger approaches; the waiting multitude move like a troubled sea. The throng divides, as if cleft asunder by some invisible hand, and a way is cleared for the horseman, who comes dashing in hot haste toward the scene of the execution. All hail the messenger! He brings a pardon from the President. At the last moment the culprit lives. He lives! But one stumbling-block, and that message had been too late. One moment and—eternity!

This word of the Lord comes to us with pardon. We are condemned sinners; but because the messenger

comes in our extremity of peril, we live. Clear the way! A frown, a fretful word, a careless gesture, a thoughtless step, and a soul may be lost forever. Clear the way! The runner comes from Calvary, with garments dyed in blood; he comes from heaven, with the news of pardoned sin. Clear the way! Cheer him on! Wave him welcome! ~~Shout~~ **Shout** him speed. Let the saving word from the King of kings to dying sinners have free course and be glorified this very hour!

XX.

Duty of Working for Christ.

Amplified
 BY REV. BISHOP JONES,
 OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—MARK V, 19.

AFTER the soul-stirring scenes of yesterday, we ought to be content to leave the ground. And as I travel through my humble district in the South, and I am asked as to what God is doing among you here, I can answer, God is moving among the crowds, and his Spirit is being shed abroad in their midst. And now it seems there is a desire to have these scenes and these occasions repeated once more in this camp-meeting, and I have, notwithstanding my feebleness, consented to say a few words this morning. I think if we will look back over the two weeks, and look at the blessed results of this meeting, we need nothing further than to be recommended, in the language of the text, to go home to our "friends, and tell them how great things the Lord hath done for us, and hath had compassion on us."

Of course, it will not be expected that I will attempt to preach a sermon, but simply make a few remarks by way of exhortation, as I know your time is limited.

The condition of the unfortunate young man to whom these words were addressed by the Saviour is briefly this: He was a demoniac; he was possessed of a devil, and it rendered him a miserable, wandering, homeless, restless being, whom no influences could reach, no

cords could bind, no chains could fetter; but, breaking away from all those influences that were thrown around him, and from all those efforts that were made to better his condition, he became a wandering, raving maniac, in solitary and lonely places, making day and night alike hideous with his yells and cries, until every one feared him wherever he was known. And it was not until the Lord Jesus Christ came that he was restored to health and strength. We read that Jesus Christ, with his disciples, having crossed from the western to the eastern side of the sea of Galilee, entered the country where the man dwelt; and when he came on shore, this man, led by the devil, came down to the shore to look out upon the blue waters, and saw the little vessel that bore the Master walking like a thing of life upon its bosom. "What," cried out he, "have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not;" for Jesus had said, "Come out of the man thou unclean spirit." And the devil did come out—a whole legion of them. I thank God, they did come out! They came out, and Jesus permitted them to go into the swine, and they "ran violently down a steep place into the sea, and were choked in the sea." And when those who had kept them had seen what was done they went "and told it in the city;" and the whole city ran out to see this wonderful work that had been accomplished. And they came and found him that had recently been possessed, but now, blessed be God! released from his infernal majesty, the devil, sitting at the feet of Jesus, I suppose. It does not say at the feet of Jesus, but he was there sitting. He had not been doing that all along. He had been moving here and there, leaping and jumping; but he was "sitting" now, and he was "clothed, and in his

right mind." Glory be to God for that ! " In his right mind," I say ! I repeat this, because a great many people suppose that when a man has a devil turned out of him that he loses his mind ; but my view of it is that he never has his mind—the mind that he ought to have—until the devil is out of him ; and he only becomes a sound man when the devil is driven out.

Well, having been relieved of his tormentors—but here I should say that, notwithstanding such a great miracle had been wrought, and such a great wonder had been accomplished, and a great good had been done to the people, to the man, and to his family—notwithstanding all this, the people were dissatisfied with Jesus, and they besought him that he would leave their coasts. And Jesus, taking them at their word, departed ; and as he was going into the vessel with his disciples, this man, for whom Jesus had done so much, besought him that he might go with him and be with him ; then, in the language of the text, " Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." He had shown him what he ought to do, and when he did as Christ told him, and had shown his friends what great things God had done for him, I have no doubt that many, through his humble instrumentality, believed on the Lord Jesus Christ. God help us all to do the same !

Satan, my dear friends, is the source of all our trouble and woes, and the ills and the penalties that man is heir to. He troubled this man, and he troubles all who are Christ's ; but if we cry to Christ, he will release us from this troubler. He does not only dislodge him from our minds and hearts if we cry to him, but, glory be to God ! delivers us from all his evil influences. I

might illustrate this point, but I do not wish to detain you.

In the next place, I wish to observe that there is no human power that can exorcise the devil. He is in our hearts. He is in the hearts of the children of men, and has fast hold there. He is intrenched there. He defies all power to dislodge him. Great efforts had been made to release this man. I do not know that his family were a wealthy family, but probably they resorted to all possible means for his cure; but there was no cure for him. They had observed the feasts, the new moons, and the Sabbaths, in order, if possible, to bring about his recovery, but all to no effect. There he was, a raving maniac still. So, my dear friends, we may resort to different means, to different appliances, for relief, but we resort to them in vain, unless we resort in faith to the Lord Jesus Christ. There is no power in the universe that can dislodge the devil from the hold which he has upon the heart but that power of which we were told so beautifully yesterday afternoon. Glory be to God! then there is a power somewhere to relieve us of this incubus. Jesus can release us. O, these preachers may try! We may preach eloquent sermons, and we may pray eloquent prayers, and we may sing beautiful songs, and give excellent advice, but the devil does not move for all these. We may speak to the devil as ministers, but the devil does not move for us. We have no power in ourselves to move him. There is power in prayer, but it is Christ in prayer that Satan fears. I know that

“Satan trembles when he sees

The weakest saint upon his knees;”

but it is not because he fears that saint, but it is because he fears his crying to his Father. He remembers

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that the God to whom the weak saint prays is the same God that dislodged him from his high and lofty state, and he is afraid that God will again dislodge him from his foothold; therefore it is that

"Satan trembles when he sees
The weakest saint upon his knees."

Glory be to God! Christ came to pay the debt for us all. We are powerless to do any thing against the devil; but the Father has given to Christ, our brother, the power over the evil one. I thank God that we have such a brother—such a friend. Yes, Jesus can dislodge the devil. I do not care how he is intrenched in the heart; I do not care what provision he has made through his ministers; I do not care how closely he may have woven himself in the nature of man—how closely he may have entangled the sons of men in the meshes of his net—one word from our Jesus will induce him to beg for quarter.

You may try all other means, all other appliances, and he will laugh at you. There is no power in man to destroy him. But Jesus bids him come out, and he obeys him. That is it! That is it, my dear friends. The devil defies us; but, glory be to God! Christ has got the power! It was in February, 1842, that an assault was made by Jesus on the devil within my heart, and it was such another demon as invested this poor man that Jesus had to fight in me; but, glory be to God! I cried for mercy; then I came out for Christ, struck the flag of darkness, and, glory be to God! the banner of his grace was flung out to the breeze, and has waved there ever since, and I trust it will wave forever. •

And then, my dear friends, those whom Christ releases from the dominion of his Satanic majesty should mani-

fest their gratitude to him in their desire to be more zealous in his cause—in their desire to do something for Jesus. This man wanted to go along with Jesus. He felt grateful for what had been done for him; and, his heart being filled with gratitude to his benefactor, when Jesus was about to leave, and go again to the other side of the sea, it was natural that he should ask to go with him; and is it not strange that Jesus did not allow him to go? But he had work for him to do at home. And, blessed be God! though we cannot all go with Jesus, in the sense that this man wanted to go, we may, and, glory be to God! we can, all do something. He is not going to crush out our desire to do something for him, or for the advancement of his glory and honor; for, although he would not allow this man to go with him, yet he told him to go home to his friends, and tell them how great things the Lord had done for him, and had had compassion on him.

Yes, my friends, we want to do something for Jesus. That is the experience of every Christian. I do not care what denomination he may belong to, if the heart is turned toward God he feels, after he has experienced this change of heart, a desire to do something for Jesus. He is willing to do any thing—to work anywhere. It may be in our quiet life that we feel our desire to do something more than we can in our position; but we should remember that the humblest position is happiness if Jesus himself go with us, and in whatever station we are called, that is the most honorable position for us; and the work will be sweet if we enter into it heartily through all our Christian life. But sometimes we grow discouraged, and sometimes fail, not because there is not power in the grace of God to keep us thus humble, but because there is not sufficient watchfulness on our part.

Well, Jesus, I said, does not always allow us to go

along with him, because our work is here. "Go home to thy friends," is the language of our text; and, it seems to me, it is applicable to us all—"Go home to thy friends."

I presume there are quite a number within the sound of my voice for whom Jesus has done as much as he did for that demoniac. They have been revived and have received supplies of Divine grace here in our midst; they have renewed their covenant; they have been enlightened, and their hearts are grateful for what God has done for them. They are rejoicing. I heard them last night, I heard them early this morning, giving glory to God for his goodness. Do you feel the joy of intercourse with the Saviour? Do you feel how pleasant it is for brethren to dwell together in unity? Do you feel that your hearts are more closely united together? Are you anxious that every heart shall thus be permeated with heavenly influences? To each and all of you who have experienced these joys, I say, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Glory be to God! we can do something; and that is a wise provision in the economy of grace, that, however limited our capacities, we can do this much for Jesus. Glory be to God! We may stammer a little; we may hesitate a great deal; we may have difficulty in speaking to those who are strangers to us; but we have no difficulty in speaking to our friends; no matter though we may have an impediment in our speech, though we may be naturally timid, we have no hesitancy in talking to them. Well, Jesus sends us right to work there. Go home to your friends and tell them; if you have not courage to tell any one else, tell them; if you have not sufficient confidence in your ability to tell it properly to others,

why, go to them, go to them that will sympathize with you ; tell *them* what great things he has done for you, and hath had compassion on you. Glory be to God ! we can do this, if we can do no more ; and I say to you, my friends, who do this, that the reward is peace—rich, glorious, present peace.

The early history of the Church, at least in this country, is remarkable for the number of workers which it records. The work was done by humble individuals. You will remember when Methodism started in this country, the followers of John Wesley went from house to house, and from home to home, and though they had not the education of those of a later day, they always had something to say of the love of Jesus in their hearts. That was the reason, you say, that it had such a powerful effect ; and in this humble way they went from house to house. And you know how it was in later days in the South, when the negroes would go to the great house in the morning, and tell the master and the mistress how they had found Jesus in the woods the night before, and God sent his arrow of conviction into the hearts of the master and the mistress, and they all got down together before God and found peace at a common mercy-seat. That is it. My friends, we may not think it will do in these times—we may not think so, I say—but if we examine into it a little, we will find that those were the best times for all. Do we want a revival now ? I presume we do—we want just such times as those, when we shall feel again the sweet influences of the Spirit of God shed abroad in our hearts, and quickening our souls. Do we want a revival in our midst ? Do we want our hearts touched as with a live coal from off the altar ? Do we want our friends brought into the ark of safety ? Well, go home and tell them the

story of the cross ; go home and tell them the power of Jesus to comfort the soul ; go home and tell them how precious Jesus is to you ; go home and tell them how great things the Lord has done for you, and ask God to help you to tell them. The best way to tell them is, if you have ungodly families, ungodly relatives, ungodly husbands, ungodly wives, to go into the closet and arm yourself for the fight. Go into the closet ; get down on your knees, and do not rise until you have presented their cases before God ; then come from your closet, thus armed by Divine grace ; then go to your companions, go to your friends, and tell them what great things the Lord hath done for you. O, there is power in the heart when the fire of God's Spirit is burning on the altar of it !

Thus shall we be instrumental in carrying the blessed benefits of this Round Lake meeting wherever we go. Our friends, many of them, could not be here. Some of them are invalids ; others are attending to business ; others are too poor to come. We have been here, blessed be God ! and we have enjoyed these heavenly influences. Let us carry them home, then, to others. Let us start out from this place fully resolved to tell to those who have not enjoyed the privilege that we have enjoyed, what Jesus has done for us here during this meeting.

I thank God for this work of saving souls ! O, if the angelic host had thus a mission for Jesus, and he were to give such an exhortation to the hosts of heaven—to go out to the families of earth, and tell them of the wonderful things they had seen and heard—how gladly would they do it ! But there is no necessity for them to come ; there is no necessity for our seeking to induce them to leave the shining realms of light and glory, and come down upon such a mission. We are commissioned to

do this work ourselves; and it is one of the highest privileges that we enjoy to be enabled to do this work. The honor of doing this work, the honor of saving souls, has not been given to the angels, glory be to God! no, it has not! We can do it, my friends; we can influence each other; we can persuade each other; we can so live, and so act, that our friends will take knowledge of us that we have been with Jesus, and have learned of him.

Let us address ourselves to this work, then. Let us not, in our anxiety to convert the world, forget our families. Let us not forget our ungodly wives, our ungodly husbands, our ungodly children. Let us remember them all. If we have an aged father or mother out of Christ, let us tell them the wondrous things that he has done for us. O, as we shall long to be with Christ hereafter, as we shall want them to be with us in glory, let us try now to bring them into the fold! Let us address ourselves personally to this work, and God will crown our efforts with grand success.

Do not let any of us say, "I am too weak; it is not my calling; it is not my mission; I cannot—I never could—pray; I never could say much about the Lord." O, you can if you will only try! A child cannot walk until it has learned first to creep, and it gains strength as it grows, and by and by it runs along so fast that the mother cannot catch it. So try—for Jesus helps children—and tell your friends what he has done for you, by your actions, by a godly life, by attending to family duties, by good temper in the house and elsewhere, by cultivating a disposition that when your friends shall see you they will know that you received it from the Lord. My friends, if we would save our families, we must make our religion felt through our walk and conversation, and show our love for God by

a sweet and happy mode of living; for it is only by so doing—it is only by getting into this habit—that we can convince our friends that what we say in regard to what Christ has done for us is true.

Go, work for Jesus, then, my dear friends; and let me close these remarks in the language of the poet ·

“ If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them
As they launch their boats away.”

Yes, glory be to God ! you can do this much.

“ Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard;
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.”

There is a work to do for Jesus every-where. God Almighty inspire our hearts and lives to work for him !

XXI.

Is Baal God?

BY REV. CHARLES F. DEEMS, D.D.,*
PASTOR OF THE CHURCH OF THE STRANGERS, NEW YORK.

If the Lord be God, follow him: but if Baal, then follow him.—1 KINGS xviii, 21.

IT is astonishing how simple religion is. Elijah turned to these priests of Baal, four hundred and fifty in that college, and then turned to the whole people representing the nationality of Israel, and said, "If Jehovah be God, follow him;" and with the same kind of calmness which we religious people of modern times feel, with the same naturalness, he said, "If Baal be God, follow him."

Now, the presupposition of this hypothetical challenge is, that there is some person who is a God. It is a kind of appeal to the intuitions of human nature that there is a God. Elijah does not open that question with the priests or devotees of Baal; they had assumed it. Whenever a man worships any thing—it may be a fetich, the stump of a tree, a gold ring, the rings of saturn, any orb in the sky, any reptile upon the face of the earth—when a man gives his worship, he says, "I believe there is a God." So now, this morning, the

* The discourse at Round Lake was delivered without a line of notes. Not a sentence was written. Although I had preached on this text before, the whole of this sermon was the product of the occasion. The report submitted is as good as any reporter can be expected to make of such a discourse. The pressure of my duties has not allowed me to attempt to rewrite the sermon. On the day of its delivery the sails were well set, and the favoring breeze blew a glorious gale. As I look on these sheets of the report, my poor little bark seems a forlorn craft becalmed in a locked bay, all the canvas taken off, and the poles bare. C. F. D.

attack is not upon Atheism. I think we need not preach much against Atheism. Nature abhors a vacuum. The soul makes the same cry. It is not that you are an Atheist that I am going to appeal to you, my friend. It is because you are *not* an Atheist. I want you to have the courage to declare yourself to be an Atheist, or to serve your god with all your might and power in perfect consecration, whatever or whoever that god be—whether it be the crocodile of the Nile or our Jehovah, “God over all, blessed for evermore.” I am going to strive to drive you along your track to-day. God grant it may be with such velocity that you may feel that if you are on the wrong track you must switch off! That is the single point. I have no other thought.

Now, then, there is a god. I must have a god. The cry of my nature is for a god. I asked myself last night, as I was falling asleep, and it was my first question this morning, “What must he be to be your god, or any other man’s god?” and this simple answer came to me, with which, I trust, you will all concur:—

Whosoever is to be the god of a human being, must be one to whom that human being can devote all that he is, and all that he has, and all that he possibly can become, in an entirety of consecration, without violating any relations that he may hold to any other being in the universe.

Now, do you agree with me, my friend? Suppose that I am preaching to just one man, and you are that man; let us see how far we go on together in perfect agreement. Do you agree that I have described the being that should be your god? If not, stop and think, for I should be glad if you would just rise where you are, and suggest any modification you would like to make to that statement. I say he must be one to whom I can

consecrate every particle of my bodily constitution; every faculty of my intellect; every emotion of my soul; all I am; all my possibilities, for time and eternity, perfectly, without reluctating for a moment for fear that I may violate, by that consecration, some other relation which I may hold to some other one in the universe. Is not that the kind of being who must be your god? Yes? Well, now, then, this point is settled: We must have a god, and it must be such a thing, or he must be such a person, as I have described.

Then the question arises, What relationship must that person—man, woman, child, demon, or seraph—hold to me, such as to justify me in making this immense consecration? I must stop and think about that, because that is one of the most important questions in the world to settle.

Let us begin by saying that he must be a person who brings home to me indubitable evidence that he has done as much for me, or would be willing to do as much for me, as I am going to do for him. Is not that fair, O my soul? Is not that fair, my brother? I put it to you. You are a human being. You have your heart in you, and your brain in you. Now must not the person to whom you are going to give up your time and eternity be such a one as either has done that thing for you, on his part, or you are sure would do that thing for you? Do what? Give himself up—all that is in him, all that has been in him from eternity—if it be an eternal being—for that is an open question yet—all that he has, and all that it is possible for him to have, he must have once laid down for me, or he must have given me the evidence that he would make that supreme sacrifice.

Will a man die for a man? Yes, he will. For a

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woman? Yes, he will: very quickly, if he love her. A man will even die for a child. When such a sacrifice is made, it is, ordinarily, for one who belongs to him that lays down his life, for one who loves him so that he or she would die for him. What saith the Apostle Paul of this very trait in our human nature? "We love him, because he first loved us."

Now, then, I search the universe around and ask myself, Can I find any one who ever has given himself for me? Here I discover one of those things which convince me that the system of Christianity came out from the highest source in the universe, because it is the only system that teaches, or ever has taught, that its God "tasted death for every man." Why, the very thing that is attempted to be made the stumbling-block of men is that which has made me a Christian. My experience has been that of Dr. Haven. He at ten years of age, and I at thirteen, had what we believe was a *great* spiritual change. And, brethren, let me bear testimony that if I had not had that re-enforcement all along the giddy heights of youthful excitement, and ambition, and the suggestions of infidelity—if I could not have constantly appealed to that spiritual, not intellectual, experience—I should have been swept away; for I must say to-day, that, so far as intellectual evidences go, every inch of the ground I hold has been fought for in dark and bloody battles in my inmost heart. I rolled upon the floor in mental distress; but, going back to that spiritual revelation to my childhood, I kept the battle waging, and now, by the grace of God, I stand: and the very arguments which infidelity brought to shake my faith have confirmed me.

An infidel insidiously says to a little child, "Your God was killed on Calvary." The poor little Christian is in

a flutter of fright. Jesus Christ *is* his God, and He *was* slain at Calvary. What shall the child do? The infidel comes to us who are older, and who have some reputation as thinkers, and says: "Gentlemen, some of you have studied science, some have been professors in colleges, how can you have the face to set forth a crucified one as a Divine Saviour?" What shall we do? Shall we explain it away? Paul went preaching "Christ crucified." Infidels in the Church and infidels outside the Church made hue and cry after him, as if he were doing some wicked thing; or sneered at him, as if he were a fool; or withstood him, as if he did not believe what he preached. To the Jews it was "a stumbling-block, and unto the Greeks foolishness." But Paul held on to the doctrine. It has been the power of God to every one that believed it.

"Your Divine One was hanged on a gibbet." Yes, he was. And are you, you marvelous, sagacious sneerer, are you so ignorant of the laws of human nature as not to know that no man can worship as his God any being who would not hang on a gibbet if that were necessary for the salvation of his worshiper? I am sure I could not.

The god that is not grand enough to go down below all the lowest humiliation of humanity—who cannot afford to do that without breaking in upon his dignity—that has not got a spiritual constitution strong enough to stand that strain, and yet live eternally in the integrity of an unhurt and an unsoiled Godhood—is a god that, poor and feeble as I am, I will never worship. I will worship only Him who is the master of death and of life.

Sometimes, my friend—I talk now to the æsthetic side of your nature—you may have said to your daugh-

ter or niece—and by saying so have shaken that poor child's little heart—"I would not wear that golden cross upon my neck if I were you?" "Why?" she has asked; and you have answered, "Because that cross was, in its time, just what the gallows is in ours; and, you know, if papa were hanged, you would hardly wear a gallows of gold around your neck." To that young heart it was a slur upon her Lord. To her your suggestion has made a great enigma. Now I tell you, this erection of the cross upon the churches, this wearing it as pendant from ornaments, has underneath it profound philosophy. It is the saying of the soul to itself, "I can reverence, and I must have, a god who loves me enough to bear all the burdens, share all the ignominies, and drain all the bitterest cups for me." That is the power of the cross. It is not in the mere wood, but in the fact it sets forth; that very idea that we have a God with whom it is possible to descend from the height of the highest throne down below the lowest depths of humanity; a God who has made himself of no reputation, emptied himself of all glory, and taken upon himself the form of a servant, and been made in the likeness of men, and having been found in fashion as a man, has humbled himself and became obedient unto the death of the cross.

That is the first thing necessary: I must have a god who has given himself for me—or is willing to do so—together with all he is and has in this world, and in the world to come. If there be such a being he can be my god. Must he not be yours?

The reason why a man can never adore another man, why a man cannot adore a woman, why a woman cannot worship any man, although he may be an Apollo in beauty, a Mercury in the swiftness of his wit, a Her-

cules in the power of his muscle, is, that it is impossible to give such worship without violating some other relation. All human beings stand on a par. We must find some one who, being superior to all others in what he has to give, *has* given it just as fully as I am to give him all that I have to give. Worship to any other being is idolatry.

That suggests another thing as being necessary to make the claims of a god complete; that is, it must be one upon whom I can lean for support, direction, and comfort, in every possible emergency of life. There have been some emergencies of life in which my father has been a great comfort to me; some in which my mother has been; some in which my wife has been; others in which my daughters and sons have been. There have been some emergencies in life in which even Baal has been somewhat helpful to me. You all must know what I mean by Baal now. It is convenient to have money sometimes, although money is not everything. Now the question is, Is there any one person in all the universe who every moment can support me—who every moment can direct me, whatever be my perplexities—who every moment will comfort me whatever my distresses? Then I am justified in loving him pre-eminently, and do not by so loving him violate any other relation.

We are obliged to have support every moment. There must be a god to whom I can go and pray when I am about to make an intellectual effort, and be satisfied that he will stand over the desk while I write my poem, while I prepare my brief for the court, my prescription for my patient, my book of science, or whatever it be; I must feel that there is one upon whom I can lean; one intellect greater than mine; one heart better than

mine; one to whom prayer can be presented, and who will support, uphold, direct, and comfort me when all the sorrows of life come surging over me. If he cannot do that, then I cannot love him pre-eminently; he cannot be my god.

The question now is, Can I find some one who can do all that for me, and do it all the while? Is there such a one? O is there any one who, when every other friend fails, will stand by me? Any one who, whenever I make an effort to do good, will always be present, whether I see him or not, and who will convey to me the assurance that he is present?

For instance, to bring it home: here is a man striving to preach what he believes to be the Gospel. Now in that Gospel, the author of it, our Jehovah Jesus, said, "Lo, I am with you alway." Is it possible that I can find a god who, when I rise to preach, will make me to feel himself as certainly present to me as Bishop Simpson, or Bishop Foster, or Bishop Kavanaugh, into whose eyes I am gazing? Is there such a being? If there be, he is my lord and my god. He is the one I want. I cannot do without him. The resources of my human nature are not sufficient without him, unless I can have the assurance that there is such a being. There will come a night of darkness when every star shall be put out. There will come a desert track in my life in which there shall be no spring of water, and when lover and friend shall be put far from me; a moment of storm amid seas, when I shall have not even a splinter of a plank to cling to. There must be somewhere in the universe one who can give me, in my inmost soul, the assurance, and bring it home to my consciousness, so I can lean on it fully, so I can wake on it and sleep on it, that He will never leave nor forsake me, but that he

will strengthen my feeble intellect, satisfy every cry of my soul, fill this empty void of my spirit. And when the vast emptiness, the profound abyss of my soul, cries,

"Fill all this mighty void :
Come, O my God, my God !"

I shall feel him coming, coming, coming, and shall feel the chasm filling, filling, filling. Is there any such being as that? Is there? Is it a man, woman, child, reptile, Baal, Jehovah? No matter who the claimant is, let him do that for me, and I will fall on my knees and cry to him, or her, or it, "My god, my god!" O thou god, from any depth, come! Come, O thou god, from any height, come! Come in any shape thou wilt, of sun, or tree, or flying bird, or creeping thing! And I rise up and throw my whole existence on thee, and lie down in everlasting repose in thee, murmuring "My god,—mine,—my god!"

Again: For any being to make good this paramount claim over my intellect, my heart, my whole existence, and induce me to this perfect consecration, I must be sure of another thing. That other thing is this: in the claimant for godship over me—whether it be man, woman, child, reptile, Jehovah, or Baal—must be the fountain of my life.

Moreover, if he is my god, he is to be every man's god. There is no monopoly of god. He must be the fountain of life to me, and to each other human being as well. Must he? Why do I want life? Well, for a good many things. Among others, for this, which I will put in illustration: I was struck with an article in a newspaper this morning on the difference observed in patients while undergoing surgical operations. Amputate the arm of one man, and in a few days he is about his business. He is not exhausted at all. Another

man is in a feeble state of health. Make a little puncture in his finger, and the pain exhausts him. Why? The reason given by the scientific writer was, that the first man had more life than the second. I said, What is this life? Life is that in any thing which brings all itself and all its forces to repel any attack upon its own integrity. That is one of the characteristics of life. Every body needs that. We can't shake hands without drafts being made upon the vitality of one of the parties. Sometimes people don't appreciate it. They don't think how much life it requires to go through our pastoral rounds, and drop in here to find a poor man crying for riches; and in there, to find a rich man crying for health; and in yonder, to find a married woman crying for love; and in there, to find a child crying for care. Last week I suddenly came upon a great domestic sorrow, and for two hours I put my whole vitality to try to mend the case, and when I reached my home there was very little husband left for my wife, or father for my children, for I had given nearly all there was—husband, father, or man—to helping in this case.

These drafts upon life are constantly made. I have seen a lawyer, in a case of life and death, when his face was bloodless and wet with a kind of dry sweat. Every day the world is sucking life out of us, emptying us of vitality. Every man needs a fountain that pours life into him every minute. There is all that great New York, that wants water in every house. There are all the conduits, and all the hydrants; but what would they be if there were not yonder, above the top of the city, on some high level, some great gathering of water. There it is, our great reservoir. Now, I say to myself, where is the great reservoir that holds the vast measures

of vitality, from which the water of life can be drawn by all these thousands of people, and these millions of people upon the face of the earth, and by all the spirits of the just made perfect, and by all the cherubim, and all the seraphim, and angels, and archangels?

Where is that reservoir, far above thrones, and principalities, and dominions, and powers—above all the water-marks of all the human intellects and angelic intellects that are? Where is it? Jesus says, "I am the life of the world." If that be true, we may well say, "Halleluia! We have found God!" We are like Xenophon and his Greeks, when they came to the edge of the mountain, and looking over, cried, "The sea! the sea! the sea!" We come up and behold this measureless reservoir of spiritual power that shall let it down into my soul, and your soul, for ever and ever. And we may all cry, "The sea! the sea! the sea!"

Now, then, when in any man, or woman, or child, in any tree, or reptile, or seraph, or Jehovah, or Baal, these three things meet, that is my god and your god, the god of the bishops, the god of the elders, the god of the deacons, the god of men, the god of women, the god of children, the god of all the heavenly host, the holy Lord God Almighty! Heaven and earth must be full of his majesty and his glory!

Who is that god? I do not say it is Jesus now. It may be Baal. Elijah was fair. There is nothing like fairness. It would help many a man at the bar to be fair in his case. It would help many an editor of a paper, it would help many scientific men, to be fair with religious people. It would help many religious people to be fair with scientific men. The most candid being in all the universe is God. He wants his ministers to be just.

Elijah must have talked to the priests of Baal somehow in this fashion : " See here ! I'm not going to say Baal is not god, but only this—I wish you to make up your minds and quit first, Jehovahizing, and then Baalizing. You must do one thing or the other. I am going to insist upon that. Settle the question who is god, and then be consecrated to him thoroughly, forever." Is not that the way he put the case ? That's the form in which I lay it before you. I do not say that your Baal is not god. Perhaps he is. If your Baal be god, I want to tell you what follows, as your manly duty. You have no right to keep still. It is mean of you, O you that boast of heroism, it is mean of you not to go on a mission for your Baal ! Why do you not form missionary societies for Baal ? Why do you not get up camp-meetings for Baal ? Why not hold prayer-meetings—in Wall-street, say—and urge that Baal shall be worshiped with all the mind, and soul, and strength, lovingly, if so be that he be God ?

The way that you behave makes you plead on both sides of the case. For which are you retained ? It is ineffably mean for a lawyer to take retaining fees from a plaintiff and work for the defendant. And that is the intense demoralization which your manhood is suffering. You are doing exactly that. You are very polite to clergymen. You treat them handsomely. You take them to your homes, and behave toward them as if you were on that side of the case. And yet, when you go down to your business, and hear our holy Jesus blasphemed, you never say a word in his defense ; you do not fire up ; you do not resent it, as if some man had slandered your mother. How dare you not do it ? How dare you come to this camp-meeting, and then go worship Baal secretly ? or how dare you be a clandestine

Baalist and come to this camp-meeting? I tell you here, and now, that before the hour of this noon shall strike, I insist upon your settling that question upward or downward. Whose shall be all I am forever, henceforth, Jehovah's or Baal's? That is the point. Nothing else is so worth your instant attention.

Is Baal god? Let us see. Baal is an outlandish word. I will translate it for the little children here. The grown up people may, perhaps, be supposed to know it. My little children, the name "Baal," in the Phœnician language—the language in which the people in the days of Elijah knew him—when translated into the American tongue, is called "The Almighty Dollar." That is a liberal but correct translation. Now, it is a remarkable thing that here and now, in the heart of the nineteenth century, in this much boasted Christian America, that same identical idol which four hundred and fifty priests were sustained to worship, and whose worship they were sustained to conduct, was exactly the god of material prosperity. Is there any better translation than that I have given? I am speaking to scholars. If there is, tell it. I shall be happy to be instructed. Now isn't it blasphemy to call the dollar almighty? The dollar is god, or it is not; if it be god, you may call it the Almighty. But you know that the idea that money is god grew feeble, and was very faint, for many years, and then rose again in Rome, and then fell into great feebleness until after the fall of the Roman empire. We revived it, especially in America, and our Washington Irving named the American god, "The Almighty Dollar," and men worship money now as the people worshiped Baal in Elijah's days. Now the question is, Does that Baal of material prosperity meet all these demands of your life? Did money ever die for

you? Would or could money ever die for you? Will money stand by you? Why, the remarkable thing about this god Baal is, that he keeps as far from his followers as he can. He takes wings and flies away. When Baal does come, what can he do? Many young men, stimulated by the sight of millionaires, say, "I will go on the same course. Yes, by and by I will go and buy thirteen or fourteen lots in Fifth Avenue, and build a palace there. I will drive horses worth eighty thousand dollars the span. By and by I will be able to put my word on the market and depress or lift stock like the wind." Well, dear young friend, suppose you succeed, will it be a fountain of life to you? a comfort to you? a help to you? I have compared notes with many a man that has been successful in making money; and the money, so far from making him happy, became a burden to him. Young man, do you want me to tell you what will come to you when you are worth a hundred millions of money? I will tell you. You will not know whether there is a single man, woman, or child upon the face of the earth that loves you; not one. Having the control of so much money you will be doubtful whether you have a true lover, one who would love you if you drove a dray for your living. You may then say to Baal, "Lover and friend hast thou put into darkness." Honest, good men will stand aloof from you, not wishing to be suspected of cultivating your friendship for sinister purposes. You will be perpetually tempted to doubt those bound to you by ties that are tenderest and sweetest. By and by, with great heart-ache, you will say, "O, if I could just have one kiss from lips I knew brought that kiss from the bottom of the heart, I would be almost willing to die. If I just knew of one man upon the face of the earth who would go through thick

and thin, fire and flood, life and death for me, for my own sake, I would be so happy!" You can hardly know it, then: you may be past knowing it: you may die without the sight. Prophets and kings generally do die without sights that are good, and best and loveliest for them to see.

Nevertheless if material prosperity—if making all the money, getting all the pleasure, drinking at every goblet of delight—be the divinest thing, be a god, I want you to stop this nonsense of going to church service, this nonsense of singing, this nonsense of praying, and this hypocrisy of pretending to worship Jehovah. Have loyalty to your god. For mark, if Baal be god, the God of the Bible, who comes in and claims this which belongs to Baal, is an impostor, a usurper, and has no right to you, and intends to proclaim and wage this war unto extermination. Let me emphatically press this thing on you—that you must be loyal to your god, whoever that god is.

How will you do it? may I tell you? may I dare you to it? Then I put you on your mettle as a man. I talk to your intellect as a scholar. I will not make you the proposition which the prophet Elijah did unto the prophets of Baal in Mount Carmel in a material way, but I will make this proposition. I dare you to search the world over, to bring your scientific man, your scholar, your wit, your man of most eloquent tongue, into your assembly or ours—we are willing to go anywhere with you; we will preach Jesus and the resurrection where not a single man on the encampment believes in him or in it—I challenge you to bring your most learned man from Germany, your most witty man from France, your most eloquent man from England, who will venture to rise and preach a sermon, urging perfect

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consecration to Baal. Try it. We have done it, on our side, and intend to do it, until "holiness to the Lord" shall be written upon the harness of all our horses. Now bring your preacher; let him come here, or we will go to him, and listen as respectfully as you listen to us. This might be supposed to be the burden of his exhortation. "Now, brethren Baalites, let us be Baalites all over and thoroughly, or quit this miserable, hypocritical profession of serving him as god, while in moments of excitement we abandon him and call on Jehovah.

" 'Tis worse than death Baal to love,
And not Baal alone."

Can you sing that?

When I was a little boy my father took me to a religious meeting, where the people sang:—

" 'Tis worse than death my God to love,
And not my God alone."

It was like a conundrum to me. I could not understand it. Ah, brethren, I found it out after awhile. By my imperfect experience, by my failure of perfect consecration, I learned it. Let us listen further to your Baal preacher. He seems to be saying something like this: "Brethren, it is worse than death to drink and not be dead drunk all the time—every seven days the year round. O, let us get drunk; let us keep drunk, early, often, continuously, as long as we can drink, and as soon as we can, drink again!" That is the way we preach our religion—we urge men to the wells of salvation saying, "Drink, drink, drink, morning, noon, and night."

" Insatiate to this spring I fly,
I drink, and yet am ever dry."

Dare you preach in that way about the vices of intem-

perance, or gambling, or licentiousness? Can you harangue your audiences, crying out to them, "Go on, go on! Hitch all your horses! Jump in! Let the whip go. Lash the steeds; lash lust; lash passion; lash envy; lash revenge: lash them all! Go till the wheels spin; go till the axles burn; go over fallen trees; leap off; leap over the edge, and go, go, go down, down into the abyss below, and be caught into everlasting blessedness?" You dare not do it. But we do dare urge the most thorough, intense, perpetual devotion to the Lord our God.

Is Baal god? That is the only question. Now, I pray you to fasten yourselves to your seat until you settle that question. Is Baal god? Will gold, or lust, or man, or woman, or child, or tree, or reptile, or seraph, be able to save you in the hour of death and the day of judgment? Will they? Your babe may die. None but a man who has lost a baby knows what a large void such a little thing can leave. None but a mother knows that half the population of all the millions upon earth is her baby. To her, the world is divided into two sets of people. One set is her baby, the other the rest of the world. Her baby dies, and half the world is gone to her. O, women, if vanity, if frivolity, if giddiness, if Baal be god, dance on! my daughter, dance on! my sister, dance on! But when your darling is dead, will Baal come in? Will Baal fold your head down into his arms and say, "I am the resurrection and the life?" Will Baal say, "My daughter, your babe was mine before it was yours?" If so, my sister, my daughter, go on. Serve Baal with all your wit and beauty, and might and strength. Serve Baal, if Baal be god, and do not make any half-way measure; quit the Church; do not pretend so great re-

spect for Christian ministers. Do they deserve your respect for them, if Baal be god? These scholars are ignoramuses; these gray-beards are empty skulls; these sacred-looking men are sanctimonious hypocrites or deceived dupes; and that long line of splendid martyrs to the resurrection of Jesus that have supposed themselves to have been ascending the mount of earthly fame to heaven's immortal glory are men that have bartered their crown of immortality for straws, if Baal be god. Cease your hypocrisy. Do not pretend that we are scholars or decent men at all. Cut us off, avoid us. Fight for your god. A man that will not fight for his god, will fight for nothing. A woman that will not die for her god, will not die for any thing. Try it. We will go to your gathering-places. We are not afraid of any thing now. "Perfect love casteth out fear." To a man who loves the Lord Jesus Christ perfectly, if he were in the center of hell, and all the air were filled with blasphemy and sulphurous smells, the name of Jesus would be most melodious music, the presence of Jesus would be sweeter than roses, and the sight of Jesus would be brighter than yon midday sun.

Why do you not get up hymns to Baal? Why do you not shout over Baal?

In the lesson read this morning (1 Kings xvii) a Baalistic prayer-meeting is described, and it struck me there was a very great difference between the manner of those many Baal priests and that solitary Jehovah priest. They began to call upon Baal from morning even until noon. What did they say? "O Baal, hear us! O Baal, hear us!" By and by Elijah came. Now mark, the people did not go up with those Baal priests. *I never noticed that until studying the subject this morning. I thought of the people around their priests.*

But they were not there. And how was that? The priests went up alone, did they? They were afraid to have their people witness. Now I understand why there are no camp-meetings on the Baal side; why the doors are covered with green baize, and the windows with crimson. The reason is apparent. You sneak up to Carmel to pray to your Baal, do you? Elijah did not, for it is to be noticed Elijah called *all* the people near to him. He was not afraid of his tests; and he took twelve stones, according to the number of tribes, and made an altar, and after they had drenched them thoroughly, he prayed, prayed openly. Listen to what he says: mark his tone. It is this: "Jehovah, God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel!" Well now, two things are striking in this. One is this: He talks to Jehovah as if Jehovah were within hearing distance; but these priests of Baal go crying out into the universe for him, crying petulantly and vociferously, and with disparaging chidings. Elijah cries, "Jehovah, God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel!" That is the reverent but straightforward address to his God of a man who spake to a person, just as I would address you, looking straight into your eye. The priests of Baal went about their praying as did a modern infidel, who, in great trouble offered this prayer: "O God, if there be a God, save my soul, if I have a soul!" Nothing ever came of such prayer as that. When Elijah comes up he does not talk in that style. He says, "Jehovah, God of Abraham, Isaac, and of Israel, let it be known this day that *thou* art God in Israel."

Now we are willing to try the same thing with you. If you will fall right down before our Jehovah and give

yourself up, body and soul, for time and eternity, to be his, to serve him for ever and ever, we will guarantee that this day, in this high noon, in this sweet air, God, our God—Jehovah, that built the heavens—Jehovah, that brought Abraham up out of Ur of the Chaldees—Jehovah, that pavilioned himself in cloud by day and splendor by night, and led Israel up out of Egypt—Jehovah, that was born of Mary—Jehovah, that sends the Holy Ghost, shall now, this day, answer you by fire. These mortal eyes of ours may not be able to see it. It is not a matter of any moment whether we see it or not. Some warm and blessed things are not visible to bodily eyes. Sometimes I have thought I saw it. Sometimes I have seen men so full of glory and of God that their very faces shone.

The Apostle says: "We shall be like Him." Why? "Because we shall see Him as He is." The fire will burn till this gross nature shall be purified and shine with the splendor of the spiritual fire burning within. My brother, I cannot tell you that you will see the fire of Jehovah when it falls on your soul; but I can assure you of one thing—you will feel it. You will hear the thorns and briers of envy, and jealousy, and revenge, burning, and crackling, and consuming in your heart. You will hear the self-sufficiency of your nature simmering, boiling, till it is evaporated. You will feel something in your heart like "a strange warmth," as Wesley did. You will find something about your heart beginning to melt. You have had hardness a long while there, which Baal could not thaw out.

We can always put our God to the test, brethren. He says, "Come, let us reason together." We can always reason with God. He is willing to reason with us. "Call upon me," he says. Now, Lord, we do call

upon thee in simplicity, and, we trust, in godly sincerity; and these Christian people, in this vast assembly, unite their hearts and say, "Lord God, that answerest by fire, fall upon the hearts of all this people! Spirit of burning, come!" We feel that our God is as much here as he was on Carmel.

He was on Carmel! We picture the scene to ourselves; and on that headland by the sea we behold Elijah praying. Are there too many of us to pray here, brethren? He was only one man against so many—against how many? Eight hundred and fifty! Four hundred and fifty priests of Baal, and four hundred prophets—nearly nine hundred men prayed against one man! Baal and nearly nine hundred men on one side; on the other only two; *but of them, one was Jehovah*. The Lord God of Sabaoth, the Lord of hosts, was with Elijah; and any one man, with such reserve, can "chase a thousand, and two put ten thousand to flight."

The priests of Baal cried. Up through that clear, serene air, the cry went, "Baal, Baal, Baal!" and no sound came back. When Elijah came to the front he behaved like a man who, praying for fire, knew it would come. He stood aside, that he might not be burned, so certain was he that it was coming. "Now," said he, "Now, Jehovah, God of Abraham, Isaac, and of Israel, thou God that answerest by fire, now let this people know that thou art God in Israel!" And before the word was out of his mouth down it came, like a flash, licking up the water, and going in where the stones broke. God answered, and Elijah said, "Who is God?" And all the people said, "Jehovah, he is God." O, brother Tyndall, with your precious prayer-test, here the experiment is recorded. And since that

day the Lord has been tried ten thousand times ten thousand times, and always has answered by fire—always. That is the reason we cry, “Spirit of burning, come!”

Are you ready? Are you ready? O, ye that have been following Baal, Baal is no god to you! He is no god. You have tried Baal, and I have tried Baal, and our frank testimony is, that he never helped us. He never will. Why, all I ever had from Baal—all the Baal delights of the flesh, and of the intellect, and of the heart, I have ever enjoyed in all my life, if they were reduced to a syrup, and I could take all that condensed sweetness in five minutes out of some exquisite chalice, it could not give me one thousandth part the rapture that shook me as with a soul-quake last night, and lifted my spirit, as on wings, heavenward, as we sat here together, and sang our praises of Jehovah’s love and power. When that song-glory became more than I could bear in the company of others, I walked around the outside of your beautiful encampment, and felt as if I caught a glimpse of the many mansions of the Father’s house, and heard echoes of the songs sung by the hundred and forty-four thousand of redeemed choristers.

O, operas! O, quartets! O, paid choirs! O; all I have ever heard of artistic song! ye will never come back to me with such pleasing recollections as last night’s song in this consecrated ground. It seems to me that it struck chords whose vibration will make music in my spirit for ever and ever.

Now, if Baal be god, serve him with might and main, day and night, for ever and ever! But if Baal be not God, and you serve him in the least degree, you are ruined!

Now, brethren, if this day all the men, women, and

children, in this great assembly, could stand up as the people did at Carmel!—if we could only do it altogether, and cry out from the bottom of our hearts, and with the profoundest conviction, “Jehovah, he is God!”—then we should have settled the greatest of questions. And if we adhered to that settlement as final, when we come down to the hour of death, that would be our last triumphant word, “Jesus, Jehovah, he is God!” That would be our salutation to eternity, as it would be an adieu to time. Shall we settle the question here to-day? What say you? Who is God? Under which king will you serve? Come under your banners now. We lift our banner. The name on it is “Jehovah.” The motto is, “Holiness to the Lord.” Honor that banner. Let all who are ready to fight the good fight of faith rally to the royal standard of our King and God. Who will rise and say, “The Lord, he is God! The Lord, he is God!” As many as desire this day to settle that question for ever and ever, ministers and people, rise up!

[Here almost the entire congregation rose to their feet, and, with uplifted hands, thrice repeated, with the preacher, “The Lord, he is God! the Lord, he is God! the Lord, he is God!”]

The effect was prodigious. Then the vast audience united in singing the covenant hymn, commencing,—

“The covenant we this moment make,
Be ever kept in mind;
We will no more our God forsake,
Nor cast his word behind.”]

— XXII.

The Multitude of the Redeemed.

BY JOHN J. MURRAY, D.D.,
OF THE METHODIST PROTESTANT CHURCH.

What are these which are arrayed in white robes? and whence came they?
REVELATION vii, 13.

THE ruin of a soul is a melancholy contemplation. There is so much to distress and appall in the thought that one spirit, originally capable of bliss, shall be driven away from the judgment-seat of Christ, followed by his terrible malediction, to dwell in "outer darkness, where there is wailing and gnashing of teeth," without the faintest hope of ever being permitted to cross the great gulf that separates the saved from the lost, that we shrink from the contemplation with terror. But, terrible as it is, there is reason to fear that many of our fellow-beings, and perhaps some in this congregation, will have the bitter experience of interminable woe. Look at the moral condition of mankind. See ungodliness every-where exhibiting itself in the various forms of worldliness, profanity, licentiousness. Then turn to the Scriptures, where you find such asseverations as the following: "The wicked shall be turned into hell, with all the nations that forget God;" "Except ye repent, ye shall all likewise perish;" "Without holiness no man shall see the Lord;" "Except a man be born again, he cannot see the kingdom of God." When you consider the facts to which I have adverted, in connection with the passages of Scripture which have just fallen from my lips, you are led irresistibly to this con-

clusion, that but one hope remains for a large portion of the human family. They live; the door of mercy stands open; God beseeches them to be reconciled; and,

“While the lamp of life holds out to burn,
The vilest sinner may return.”

But if eternity has scenes of gloom and terror, it has scenes of joy and triumph also. If it is the duty of the pulpit to warn men of the consequences of transgression, it is the high privilege of the pulpit to encourage all “those who by faithful continuance in well doing, seek for glory, honor, and immortality.” Every faithful minister of the Gospel, like Cōwper’s “Legate of the Skies,” will warn transgressors, soothe the penitent, encourage the tried and true-hearted followers of the Lord Jesus Christ. “By him the violated law speaks out its thunder; and by him, in tones sweet as angels use, the Gospel whispers peace.” I turn, therefore, and turn gladly, from scenes of terror, to contemplate a vision which is full of encouragement to all the earnest, humble followers of our Lord.

We learn from the text and its connections that the redeemed constitute a great multitude. I thank God for the revelation. Wickedness is so prevalent in the world, it meets us in so many forms and places, it occupies so many elevated positions of wealth, of influence, and of power, while piety is dishonored, neglected altogether, or sought only as an opiate to lull the troubled conscience in the hour of dissolution, that we are ready to conclude sometimes, especially in our darker moments, that heaven will be sparsely populated. Here, however, we are taught that, notwithstanding the lukewarmness and the formality that too frequently take the place of spirituality and Divine fervor in the Churches, notwith-

standing various delusions of the present day, the prevalence of superstition and idolatry over vast portions of the globe notwithstanding the activity of unbelief, the multitude of agencies that it employs, and the fierce assaults of "principalities and powers, and spiritual wickedness in high places," the Captain of our salvation will lead a great multitude up to the city of the Eternal God, and see them crowned with everlasting gladness in his presence.

Let us see how this multitude is constituted. First, following the instruction of the chapter before us, we see the descendants of Abraham. The history of the Jews is a history of peculiar sadness. Dispossessed of their own land, and having no certain dwelling-place in any of the many lands that have been enriched by their literature and religion, these tribes "of the wandering foot and weary breast" have been scattered among all nations; persecuted by all, unless our own constitutes the solitary exception. Wandering over every continent, burning in the fierce rays of the torrid zone, shivering in the icy winds of the frigid regions, trampled upon by kings, despised by nobles, pursued with clamorous hate by the rabble, robbed, scourged, spit upon, imprisoned, beheaded, crucified,—theirs, indeed, has been a heritage of woe. And to all the foregoing sufferings must be added the heart-sickness which results from hope long deferred. For generations and centuries they have been looking for a Messiah, who will never come in the form they expect. But prophecy teaches that the blindness which has happened to Israel in part shall not continue forever. The prejudice, which seems so inveterate, shall yield to truth and Christian perseverance. And though the work goes on slowly, though obstacles are numerous and formidable,

though the hearts of those who are interested in the ancient people of God sometimes grow faint through unbelief, this work of conversion will go on; a better day shall come, when prejudice will yield to candor, and unbelief will give place to faith. "Then shall they look upon Him whom they have pierced, and mourn for him as one that mourneth for his first-begotten, and be in bitterness for him as one that is in bitterness for his only son." And those who believed in Abraham's God, and kept his commandments, before the advent of the Messiah, together with those who were converted in the early days, and those who through succeeding ages have come into the Church, will of themselves constitute a great multitude.

But these will be few in comparison with the multitude of Gentiles. For here we behold all those who feared God and wrought righteousness before the calling of Abraham; and all those who, from the days of Abraham until the coming of Christ, were enlightened by the word and Spirit of God, and were faithful to the grace bestowed upon them. The Jewish nation was not elected for its own sake. God called not Abraham to benefit simply his posterity. The promise is, "In thee and thy seed shall all the families of the earth be blessed." And in selecting the Jewish nation, and imparting peculiar privileges to that people, God designed, by their instrumentality, to enlighten and to save the multitudes of the Gentiles. Wherever the Jewish people went, impelled by the desire of gain; wherever they went at the call of enterprise, wherever they were scattered in their various dispersions by the judgments of God, they carried with them the knowledge of the one Jehovah. Judah, though small among the nations, became the great *center of light* from which beams of salvation went out

through the surrounding darkness. So, through the ages, the Gentiles were enlightened, and believed in the true God, and were saved by his abounding grace.

Then came Christ, who taught, died, rose, ascended to the right hand of the Father, and sent the Holy Ghost, as he had promised, to his Church on the day of Pentecost. Then began Peter and his coadjutors to preach with power the glad tidings of salvation; and so mightily did the Gospel prevail, that not only in Jerusalem did thousands become obedient unto the truth, but in the surrounding provinces, and throughout the vast extent of the Roman empire, the Gospel of our Lord and Saviour Jesus Christ was received by glad spirits, until, in the course of a few centuries, Christianity became the established religion of the Roman empire, and the despised cross was blazoned upon the victorious banners of the conquerors of the world.

The march of Christianity was obstructed in the Dark Ages, but in the Reformation it went forth to victory "as an army with banners." Thousands in Germany, Switzerland, France, England, and Scotland, released from the thralldom of superstition and the tyranny of sin, rejoiced in the glorious liberty of the sons of God. It seemed to sanguine observers that the Man of Sin had been crushed beneath the advancing chariot wheels of Him whose right it is to reign, and soon the truth as it is in Jesus must assert its supremacy in every heart. But the day of universal triumph had not come. After this great revival of religion came a period of apathy. Formality and coldness prevailed to a fearful extent. Yet earnest men, full of the spirit of the Lord, arose from time to time, and many were turned from darkness to light, and from the power of Satan to God. Religion revived in the British isles. God raised up men singu-

larly endowed for the great work he had given them to perform. Prominent among these were Wesley, Whitefield, and their associates in the ministry. On this side of the Atlantic, also, he gave men of might to the Churches. Our brethren of other denominations will never cease to mention in terms of generous praise their Edwards and other shining lights; nor will we tire of according deserved honor to Asbury and the pioneers of Methodism. Noble men were they! All over this land they went, climbing mountains, fording rivers, camping in the wilderness, exposed to heat and cold, enduring privations, encountering perils, facing persecution, submitting to reproach, counting not their lives dear unto themselves, so that they might finish their course with joy, and testify the Gospel of the grace of God;—and well did they bear their testimony, and great was the fruit of their labors, as witnessed the jubilant songs of new-born souls, who, from the regions of northern snow, and the sunny savannas of the south, and the dark woods of the west, arose to declare, from happy experience of the truth, that the Gospel of Jesus Christ is the power of God unto salvation to every one that believeth.

From that time to the present Christianity has been advancing in the world. The song of salvation has been sung in Greenland and Iceland; the Esquimaux will learn it too, in time. It has supplanted the war song in the wigwam of many a savage in our western territory; it is destined to be sung by thousands and tens of thousands more than have ever learned it yet in Mexico and Central America. It will be shouted from the Andes to Terra-del-Fuego; it will sweep over the Pacific and the islands of the sea; and, more resistless *than the waves of ocean, will break upon the shores of*

the Eastern continent. It will be sweet music in the ears of many a Moslem, abjuring the faith of the false prophet. It will be more ravishing than the strains of Confucius and Zoroaster to the inhabitants of China and Persia. It will resound all over India, and gladden the wilds of Africa, while Europe, awaking from her slumber of formalism, will sing it anew with grace in the heart, making melody unto the Lord; for the promise cannot fail, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

For my part, I am happy in the belief that every Christian Church will have its representatives in the great company of the redeemed. I believe that it is important to maintain sound doctrine in the Churches; I believe that error is always injurious, and we should endeavor to ascertain, as nearly as possible, the mind of the Spirit. Just in proportion as we become acquainted with the Scriptures, as we ascertain the true sense of these sacred writings, are we prepared to be useful to our fellow-men; just to that extent are we happy in our God. But while I believe the truth is important, and error is dangerous, I am far from believing that God will exclude any child of Adam from heaven for a mere error of the intellect. I believe that those Churches that are nearest to Christ in doctrine, in discipline, and in the lives of their members, will accomplish the greatest amount of good on earth, and will have the greatest proportionate number of representatives in heaven. But I believe that in all the evangelical Churches, and in some that we do not regard as evangelical, there are men and women who care nothing for polemics, but care much for the truth, who are not concerned about creeds and forms of worship, but are concerned about having "a con-

science void of offense toward God and man." I believe that even in the Churches which teach what we regard as dangerous errors, there are humble, loving spirits, who follow Christ as they understand him; who desire to know the truth, and, in proportion as it is revealed to their understanding, embrace it, and who not only receive it intellectually, but take it to their hearts and glorify God by lives of humility, purity, and love. And all these, without the shadow of a doubt, will stand with the rejoicing multitude, which no man can number, before the throne of God and the Lamb.

And shall the heathen for whom Christ died, but who never heard of him, have no part in the rejoicings of the eternal world?

I know that difficulties start up when we present this question. Perhaps some one will ask, "Are not men saved by faith? and does not faith come by hearing, and hearing by the Word of God? And if they have no one to preach to them, how shall they believe and be saved?" But I read in the Scriptures, that "Jesus Christ by the grace of God tasted death for every man;" that God takes no delight in the death of sinners, but would have all men to be saved. I read that "God is no respecter of persons, but, in every nation, he that feareth God and worketh righteousness is accepted of him." I read that "where there is no law there is no transgression;" and "they that have not the law will not be judged by the law." Taking these texts of Scripture into consideration, remembering that "God is love," believing that the Lord Jesus Christ is glorified in all those who are rescued by him from sin and misery, and exalted to the ineffable felicities and honors of the eternal world, I cannot doubt that, even among those who walk in darkness and the shadow of death, there are earnest souls

groping, inquiring for the truth, feeling after God, if haply they may find him. I believe there are those in this unhappy condition—unhappy as contrasted with our own—who do worship God as he reveals himself unto them, and, being true to the light they enjoy, shall through the blood which cleanses from all unrighteousness be purified, and permitted to stand with the white-robed multitude before Christ's throne in the day of his glorious appearing.

Then to these we must add all those that die in infancy. O, how amiable does the blessed Jesus appear to me as I hear him say, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven!" How lovely does he appear as he takes the little ones in his arms and blesses them! Now, my friends, it is computed that more than one half the human race die under five years of age. Think, then, of the millions that constitute one generation! And think of the generations that have come and gone since our first parents sinned in paradise. And O, what a vast host of earth's population have escaped the sufferings and the sins of time, and gone up to swell the rejoicing company of the redeemed in heaven.

"There is no flock, however watch'd and tended,
But one dead lamb is there;
There is no fireside, howsoe'er defended,
But hath one vacant chair."

The author of the "Heavenly Home" remarks, that as there are more blossoms upon the trees in spring time than ripe fruits in autumn, so there are more infants than adults that fall away from the circles of earthly affection. Like those flowers which grow on frail, slender vines, disclose their beauties for an hour in the morn-

ing, and then fold them to their hearts from the gaze of earth forever, so our infants,

“‘In their spirit’s young prime,
E’er earth has profaned what was born from the skies,’

pass swiftly and beautifully away; and O, transporting thought! they are all in heaven!”

The redeemed go up through “great tribulation.” In every age God’s people have had experience of tribulation. Abel, intent upon serving God “with a perfect heart and a willing mind,” innocently gave occasion to the hatred of his brother, and fell a victim to fratricidal hate, while yet the earth was young and unstained with the blood of violence. Enoch, who “walked with God,” had experience of tribulation; so had Noah, when every thought of man’s heart was “evil, and only evil, and that continually.” Abraham, Isaac, and Jacob were wanderers upon the face of the earth. Joseph had painful experiences of man’s inhumanity to man. The spirit of Moses bowed beneath the burden of a “stiff-necked and rebellious people.” The harp of David was often strung to songs of sadness. Isaiah, contemplating the apostasy of his people, exclaimed, “Who hath believed our report? and to whom is the arm of the Lord revealed?” Jeremiah cried out in his anguish, as he foresaw calamity coming upon the land that he loved, “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.” The apostles were frequently in suffering from hunger and thirst; they had experience of “perils in the city, and perils in the wilderness; perils by sea, and perils by land, and perils among false brethren.” The martyrs and confessors, through rivers of blood, or in chariots of fire, ascended to

their permanent home on high; and thousands of God's saints, since their day, have gone up, and thousands now living are going up through great tribulation.

But tribulation, in the providence of God, has been made subservient to the best interests of the saints. Many cared not for Divine things while they enjoyed health and prosperity. This world was beautiful enough for them; its enjoyments, they thought, would satisfy all the desires of their hearts; and so, while they were busy in quest of gain, or while they were pursuing the giddy rounds of pleasure, or while they were tempted to climb the steep ascents of ambition, they cared not for Christ and his salvation; but tribulation taught them the need of something better than this poor world can afford. Riches took wings and flew away. Then they felt the need of treasures "which moth and rust do not corrupt, and thieves cannot break through and steal." The multitude who cried "Hosanna" one day, the next day cried, "Crucify him; crucify him." Then they felt the necessity of the friendship of one "who sticketh closer than a brother." Disappointed in their worldly expectations, following those whom they loved most dearly to their early graves, they saw that it was impossible for this world to satisfy the boundless desire of the human heart; and so, in their affliction, they sought God; they sought him earnestly; they found him; they rejoiced in his great salvation; and, rejoicing, they said with the psalmist, "It was good for me that I was afflicted, for before I was afflicted I went astray."

Many have been reclaimed by means of tribulation. The world smiled, and they gave the world their hearts; but when God laid upon them the hand of affliction, they were convinced that they had acted foolishly and wickedly in forsaking "the fountains of living waters."

The disappointments, the heart-rending trials, which they were permitted to experience, were sanctified to them, and so, like the prodigal in the far country, they began to contrast their backslidden condition with their condition when

“ Jesus all the day long
Was their joy and their song.”

Realizing that they were degraded, destitute, that there was no hope but in God, they said, “ I will arise and go unto my Father, and I will say unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son ; make me as one of thy hired servants.” They returned, and the loving Father received them graciously, and now, embraced in the arms of his forgiveness, and rejoicing in a peace that they never knew in the days of their wandering, their soul’s desire is expressed in the language we sing so often :

“ Nearer, my God, to thee,
Nearer to thee ;
E’en though it be a cross
That raiseth me.”

And how many have been kept from falling, how many have been instructed, purified, and strengthened, how many have ultimately been made more joyful, even in this life, by means of tribulation, eternity alone can reveal. We know of one case wherein a man was kept from falling by a providence that he could not understand. The apostle, you remember, “ was caught up into the third heaven, and saw unspeakable things which it was not lawful for a man to utter.” After this he had “ a thorn in the flesh, a messenger of Satan to buffet him,” and thrice he besought the Lord that this thing might be removed from him. The thorn was not removed,

but the answer came, "My grace is sufficient for thee." He was in danger of being unduly exalted through the abundance of the revelation given unto him, and so God permitted this messenger of Satan to buffet him. Beloved, have you sometimes said, "Why am I thus afflicted? If I love God, and he loves me, why does he permit me to have so many trials in life? why do I fail in my best undertakings? why have I so many disappointments? why do sickness and bereavement come into my family? why have I so many sorrows if, indeed, I am a child of God?" The answer is this: "Your Father knows the discipline you need. He understands you thoroughly; you know yourself but partially. Your Father knows all your surroundings, and he knows precisely the amount and kind of chastening you need to prepare you for the heavenly world; and so tribulation comes that it may work "patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost given unto us."

Further, we are taught that the redeemed "wash their robes and make them white in the blood of the Lamb." Now here are two important lessons: one is, the lesson alluded to in the introductory remarks; namely, that "without holiness no man shall see the Lord." All the countless company standing before the throne are arrayed in white robes. There is "no spot, nor wrinkle, nor any such thing," upon their garments. In perfect whiteness there they stand, the redeemed and rejoicing host of the Lord.

Let us learn from this to seek entire conformity to Christ. Just in proportion as sin has dominion over us—just in proportion as sin has a lodgment in our hearts—we are separated from the Source of all blessedness.

In proportion as we place our feet upon the necks of our ungodly desires and sinful propensities—just in proportion as we rise above the selfish, and the sensual, and the earthly—do we rise toward Christ, and in that proportion are we prepared to enjoy him.

But, secondly, we learn that the redeemed have made their robes white by washing them in "the blood of the Lamb." Here is encouragement for all of us, for we have all sinned and come short of the glory of God. But, glory be to his holy name! there is no sinner upon this camp-ground, there is no sinner in this county of Saratoga, there is no sinner in the State of New York, there is no sinner in the United States of America, there is no sinner in the wide world, for whom full salvation is not provided in the economy of grace. O, I thank God for a commission which authorizes me to go out and say to the vilest of my fellow-men, "Dear brother, the blood of Christ cleanseth from all unrighteousness." I thank God for a commission which authorizes me to go to criminals incarcerated in your prisons, to go out among the abandoned classes of society, to go among those whom men despise, to go to those who have lost self-respect, and have lost nearly every ray of hope, and say to them, "Dear brethren and sisters, for your sins Christ has died, and for your impurity there is a fountain opened in the house of David; and though men may despise you, and though you may despise yourselves, Christ Jesus the Lord does not despise you; though men may hate you, and regard your touch as contamination, the Lord Jesus Christ does not hate you; he loves you. Sinners, though you are, vile, degraded, sunken in your own estimation and in the estimation of all humanity, Christ Jesus says, "Come unto me and I will make you clean."

O, if I had a voice that would ring through this campground! O, if I had a voice that could be heard by the angels who are looking over the battlements of glory to-day, I would shout halleluia to Him who loved us and gave himself for us, and whose blood hath all the efficacy to-day that it had eighteen hundred years ago!

We see, then, that the rejoicing multitude have "washed their robes and made them white." They are not there by virtue of any Church ordinance—sprinkling, immersion, or the imposition of hands; they are not there because they have joined the Church, or come to the Lord's table, or given their money liberally for the support of the Gospel; not because they made loud professions, and sung their psalms, and shouted their halleluias; they are there because pure in heart—because they have "washed their robes and made them white in the blood of the Lamb."

Well, now, let us see something more about them: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

They stand there, you see, with palms in their hands. As white robes indicate their purity, so these palms indicate their victory. They had trials and conflicts, many and severe, while they were in the world: conflicts with error and infirmity; conflicts with poverty and persecution; conflicts in dungeons, and wrestlings unto blood, as, in anguish of soul, they resisted temptation and clung to the cross of their Lord.

But their trials are all over now. No conflicts now. They have crowns upon their heads, and palms in their hands; they wave them in the light of heaven, and rejoice in the fullness of pleasure which is theirs for evermore. No more dungeons for Paul and Silas; no more stonings and hootings of the rabble for Wesley and his noble coadjutors; no more trials of scourging or of maiming; no more trials of hunger, or of thirst, or of weariness, or of pain, or of sickness, for any of the children of God. They have gone up—have left their trials all below. They stand there victorious through the great might of Him who redeemed them with his own most precious blood.

See their position. They are “before the throne.” I have no doubt some of you thought it an honor to come, the other day, and take President Grant by the hand. I have no doubt that if you should go to Washington, and visit the White House, and be accorded the privilege of five minutes’ conversation with the President, you would go home and tell it to your children, and they would tell it to their children after them, dwelling with pleasure upon the great honor that had been accorded to you of speaking so familiarly to the President of the United States. Some of our fellow-citizens, when they go abroad, cannot be satisfied to return to their native land until they have secured an introduction to some of the nobility, or have been presented at the court of one of the sovereigns of Europe; and, I doubt not, that in preparing themselves for such presentation, many persons have spent as much as would be required to keep a poor family in comfort a whole year at home. This is a privilege, then, is it? of standing for a few minutes in the presence of royalty, of having your name spoken out in audible

tones by the usher, of bowing before a crowned head, and then respectfully retiring from the royal presence, never more to be seen in that court again? O, would you see the true nobility of earth and heaven? Look there at the white-robed multitude! They stand there as those who have the right to be in the presence of the King of kings and Lord of lords. Every one of them is the son of a King—is exalted to participate in the glory of Christ's throne for ever and ever!

And mark the contrast between the earthly and the heavenly condition! Why, there is Job. Once he was covered with ulcers from the crown of his head to the soles of his feet. He clothed himself in sackcloth, and he laid down in the dust. The friends of his prosperity deserted him. Even those who sympathized longest with him turned their solaces into reproaches; and the very wife of his bosom, the woman whom God had given him to comfort him, added to his affliction by her unwise counsel. Thus Job languished during the days of weariness and the nights of vanity that were appointed him. But there he stands now; no mark of affliction upon his body: clothed in lustrous robes, his soul swells with joy ineffable as he realizes that he is a partaker of Christ's glory for ever and ever!

And there is Lazarus. Once he lay, a poor, sick beggar, at the rich man's gate, and the dogs came and licked his sores; now he reclines upon the bosom of the lordly Abraham in the splendid mansions of immortality! There is Mary Magdalene. Scoffing scribes and self-righteous Pharisees thought her touch was pollution while she was upon earth; now shining ranks of angels respectfully give place while she approaches to lay her crown at the footstool of those blessed feet, which on earth she bathed with her tears and wiped with the

hairs of her head. And there is one so rich and happy now that we should fail to recognize her "through the beautiful mask of her perfection," did not some attendant angel whisper, "This is the poor widow that brought her two mites, her whole living, an offering of love to the treasury of the Lord." What form is that so erect, what countenance so radiant with light and love, what voice so sweetly attuned to the harmonies of heaven? 'Tis the face, and form, and voice of one who occupied a servant's place on earth, and was faithful in his lowly circumstances, doing good-will as from the heart; honoring God in the service that he rendered to an earthly master. Now he is recognized as a brother beloved by the princes and potentates of immortality!

There is David with a new and an immortal harp, and Jeremiah with his tears all dried, and Isaiah with a loftier range of vision; and there are Peter and James and John, pitching their tent, not now upon a mountain in Galilee, but dwelling forever in the light of the Lord on Mount Zion above. And there are the prophets, all of them; and there are the apostles, all of them; and there are the martyrs, all of them; and there are many with whom we took sweet counsel and went to the house of God in company. O, we were sad when they left us! For a time we refused to be comforted, or we sighed for comfort, and we prayed God to give us comfort, but it came not to our hearts; but they are all there, all there, *all there*, and we shall see them again. O how it wrung our hearts to see them suffer! and when they died in our arms, we felt desolate indeed. But they are not in their lowly sepulchers; they are up in Paradise to-day, and we shall see them, blessed be God! in soul and body *perfected and made glorious*, in the great day when all

the saints shall come from the north and from the south, from the east and from the west, to lay their crowns at the feet of the Lord of all.

Friends, shall we join them? shall we sing that song? shall we shine in robes of lustrous white? shall we bear the image of the Redeemer in heaven? If we bear his image here, we shall bear his image there. If Christ is in you the hope of glory to-day, beloved, "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

This is a bright day, a blessed day. Here are the hosts of the Lord from the north and from the south, from the east and from the west, meeting upon one common platform. O, upon some brighter day, when all the hosts of God shall have been gathered from Europe and Asia, from Africa and America—when the long-buried armies of the dead shall come forth, spiritual, incorruptible, glorious, immortal—when the sons of God who have kept their first estate, shall sing "unto Him that loved us," and the redeemed from all parts of the earth, and from all the generations, shall respond in a song sweeter than the song of the morning stars when all the sons of God shouted for joy, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father"—may you and I be there to join that everlasting song, and realize that bliss unspeakable which is the enduring portion of the Lord's redeemed!

XXIII.

The Absolute Government of God.

David G.
BY REV. BISHOP DOGGETT, D.D.,
OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—1 CORINTHIANS XV, 24-28.

MODERN astronomy has made us familiar with a grand conception. It informs us that not only do the planets and the solar system turn upon their own axis, and revolve through their respective orbits around the sun as a common center, but that the sun himself, with all the planets, and with all the other stars and suns, is performing a stately procession through the immensity of space, and through countless ages, to some invisible and distinct point in the depths of the material universe.

The Bible, my brethren, makes us familiar with a sublimer fact still. It informs us that the whole assembly of human beings, and the whole mass of human events, are passing through the stages of a vast and awful drama, to the most remarkable of all periods in the moral universe—that is, to the termination of Christ's *mediatorial reign*, and to its absorption into what I shall call, to-day, the *absolute government* of God, there to realize their destinies in the issues of the *world to come*.

This is my topic for the present occasion: *The termination of Christ's mediatorial reign, and its absorption into the universal, the absolute, government of God.* Let us pause a moment and contemplate what I have denominated God's *absolute government*. I mean by it, that government which is from everlasting to everlasting. That government which, emanating from the authority and the holiness of God, continues in one undeviating course forever, distributing rewards to sinless obedience, and inflicting punishment upon irretrievable crime, without any modification whatever. This is a grand, an overwhelming, idea; but it is not beyond our reach. Though it may be said of it, as Milton said of God,

"Dark with excessive bright thy skirts appear,"

yet it is our privilege to gaze upon the brightness. If we cannot pass the eternal circle, we may touch the periphery; and we can sail upon the ocean, if we cannot fathom its depths. I do not propose—I trust I am not so presumptuous—to discuss, on this occasion, or attempt to discuss, the nature of God's absolute government. I only propose to discuss the fact of it. For it is a fact. It is a fact clearly revealed in the passage which I have announced in your hearing. It is a fact which is illustrated by analogy; and it is a fact which eminently exalts our ideas of the greatness of God himself.

In calling attention to the fact of such a government as I have denominated God's absolute government, allow me to observe, in the first instance, that the mediatorial government of Christ pertains primarily and principally to the present world. On the other hand, God has reigned from eternity—from everlasting. He has reigned over other worlds, and over other intelligences, a whole eternity, if I may so say, anterior

to the existence of our globe and to its population—indeinitely anterior to the first man that ever lived upon its surface, or the first event that ever transpired upon it. It is obvious, therefore, that there was a government of God Almighty previous to the existence of our globe and of its race; and, in some sense, unrelated to our globe and its population.

Again, as God existed and reigned absolutely over other worlds, and over other populations, prior to our earth and its population, he will reign over other worlds and other populations when our earth shall have passed away. It is a fact clearly revealed in the Bible, that the present system of nature, and the present economy of grace, will both entirely cease—that they will not exist at all in their present forms—while the absolute government of God will exist with unbroken continuity, not only from the beginning, but forever. Besides, in the interval between the creation of our globe and its population, and the dissolution of our globe and its present system of government, God actually reigns over other worlds, and over other inhabitants, in a manner essentially different from that in which he reigns over our globe and over its inhabitants. This is positively revealed in the Bible. He reigns, for instance, over the inhabitants of heaven, and he reigns over the inhabitants of hell, in a manner entirely different from that in which he reigns over the inhabitants of the earth. My hearers, the government of Heaven is not confined to our globe. It is commensurate, and it must, of necessity, be commensurate with existences; so that, while there is a government over our globe, according with its specific condition, there is another kind of government, which I have denominated God's *absolute government*, over other worlds. The condi-

tions are different, and the administration of the Divine government is also different.

I only make some passing remarks upon this great question. This is what I mean by the *absolute government* of God—that which is, as I said, from everlasting to everlasting, and which continues in its undeviating course without any radical modification whatsoever. This is a government that would have existed if our globe had not existed at all; it would have gone on notwithstanding; and it does exist and operate, notwithstanding our globe exists, and its inhabitants, in their present circumstances. But I call your attention to what I consider an important explanation.

When I say that God reigns in his *absolute government*—does reign and will reign absolutely forever—I desire to be understood. I do not mean that God, the Father, reigned, or does reign, in this absolute government alone, exclusive of the Son, or exclusive of the Holy Ghost. I do not mean that the Son and the Holy Ghost did not then exist. I do not mean that they did not then reign. I wish to interpolate here what is the proper word in this connection. I mean that the Godhead reigned—the Godhead—that God, in the trinity of the Divine person, substantially co-equal and eternal, reigned from everlasting, and will reign to everlasting. It is a radical and a fundamental heresy, to which our weak minds are exposed and which the pride of our understanding too readily accepts, that there is no such distinction really in God as the trinity; that it is a chimera; that the trinity is a mere manifestation of one and the same Divine person; or, at most, that it is a development of one and the same Divine person, according to the evolution of the Gospel plan. So far from it, the trinity is inherent in the God-

head ; the trinity is essential to the Divine subsistence, and no correct idea can be entertained of God at all that does not embrace in it the fundamental idea of a triune God. That is an important position ; and when I say, and when the Apostle authorizes me to say, that God has reigned from everlasting, and will reign to everlasting, it is to be understood that it is the Godhead—God in trinity, and in the unity of the Divine persons essential and inseparable from the very conception of God as revealed in the Bible.

I notice, in the next place, *the mediatorial reign of Jesus Christ, as contradistinguished from the absolute government of God.* I beg especial attention. It behooves me to be deliberate, and yourselves to be calm, in the consideration of so magnificent, and, at the same time, so practical a view of the Divine character and government. If man had never sinned, or, having sinned, had been the subject of no interposition of mercy—if he had not fallen, or, if after he fell, no plan had been adopted for his recovery—his condition would have formed no exception to the absolute government of God at all, in either case. He would have been embraced within its range just precisely as the unfallen angels belong to the absolute government of God, and the fallen angels belonging to the absolute government of God. So, after man fell, if no plan had been instituted for his recovery, he would have gone into the category of all the subjects of God's absolute government. If he had not fallen, his happiness would have been interminably sealed ; and having fallen, and no interposition having been instituted in his behalf, he would have passed into the condition of those angels that kept not their first estate, and are reserved under chains unto the judgment of the great day.

But God has instituted a method of recovery, and that method of recovery is a grand exception to his absolute government. It is not incompatible with it, but it is different from it. It is a plan instituted, adopted, and appended, if I may so say, to God's absolute government, for specific purposes; for purposes that could not reach the fallen angels. I do not know why, except on the ground of their uncompounded natures, or their self-originated guilt, or something else that constituted their *status*.

Be that as it may, the method of recovery, the system of redemption, the scheme of mercy, is a new departure in the history and arrangement of God's government. It is a grand parenthesis that has been dropped into the boundless continuity of God's everlasting government, to effect certain purposes not incompatible with that absolute government—in perfect conformity with its great principles, but still different from them. I shall call attention to this fact again before I resume my seat, if God will help.

I wish to make the impression upon your minds, however, that God, in undertaking our redemption, has departed from what was the original government he instituted, in order to secure a certain object, which object I propose to define. This mediatorial government of Jesus Christ is the remedial plan. It is a provisional plan, it is a conditional plan, altogether, neither of which facts can be asserted of God's absolute government. What was the object and purpose of this provisional system? It was to avert from the human race the otherwise inevitable consequences of the absolute government of God. If man had been left under the operation of that original and absolute government, he would have been precisely in the predica-

ment of the fallen angels ; but God, out of mercy to man, or, more in accordance with the peculiar constitution of the race of man, has adapted a measure of recovery to him ; and he has thus entertained from the beginning of this scheme of government the purpose to arrest the inevitable consequences of transgression, such as befell the fallen angels, and the high forfeiture of whose estate makes their condition hopeless in fact, and boundless in duration. The whole system of redemption is, therefore, a provisional and a remedial system, having in view the rescue of the entire race of man, and their restoration to the lost places in the everlasting kingdom of our Lord and Saviour Jesus Christ.

With respect to this mediatorial department of the Divine government, which, perhaps, I had better say introduces a set of agencies entirely new, and agencies entirely unnecessary to the maintenance of the everlasting government of God—agencies entirely unnecessary to sustain the grandeur, the dignity, the glory, or even the happiness of the subjects of that everlasting government—plans, principles, and instrumentalities, entirely new have been introduced into this department of the government, which did not, and could not, in anywise pertain to that eternal government of God of which we have spoken. And such is the nature of these agencies or instrumentalities that are brought to bear upon human beings in order to their salvation—I say such are they essentially—that the very credibility of them depends upon the revelation which God specifically makes to man to give him the information. Neither angels, men, nor devils could have possibly anticipated what instrumentalities God would throw into this new system of government to effect human salva-

tion ; but he did contrive them. He did adopt them. And they are of such a character, I repeat, that they not only could not have been anticipated by any intelligence in heaven, earth, or hell, except the Divine intelligence, but that when they have been adopted, the credibility of them depends upon that peculiar testimony which attends God's revelation ; and hence the revelation of God comes to us authenticated by testimony of a Divine character commending the whole system, and all its processes, and all its agencies, to our faith ; so that God has wrought miracle upon miracle, and fulfilled prophecy upon prophecy, in the introduction and establishment of the Gospel scheme in our earth.

But, as I am jotting points in passing, I proceed to notice that the administration of this scheme—this new department of God's government, so to speak—is committed exclusively to God's Eternal Son. It pertains to him, and him alone. It is his especial prerogative to demonstrate and to execute, in every part, the plan of salvation. It is Christ that became incarnate that he might reign over it, and that he might save human souls. It is Christ that accepted the government of the world for its salvation. It is Christ who became incarnate that he might reign over it, and that he might save human souls ; and it is Christ who took not upon himself the nature of angels, but the seed of Abraham. It is Christ who trod the wine-press of the wrath of God, and of the people there was none to help him. He alone, in his own person, by his own right arm, in the shedding of his precious blood, achieved human redemption in this present life through the appointment of the Father, and he accepted the office.

But, my hearers, I proceed to state that, in order to

accomplish this object on the part of Jesus Christ, and to honor Jesus Christ in the performance of his functions, he is invested with absolute control over the world, and every thing in it—a point which I wish, in this connection, to impress upon the attention of my audience. Jesus Christ is invested with absolute authority over this world. While the Godhead reigns from everlasting to everlasting, in the absolute government of God, Jesus Christ reigns absolutely over this world and every thing connected with it. All the forces of nature are in his hands. All the powers of so-called nature's laws are under his control. All men and all devils are under the absolute sovereign authority of Jesus Christ. He is elevated to the dignity, and is invested with the honor, of King of kings and Lord of lords, absolutely, over this present world. It exalts my conceptions very much of the condition of things on the surface of our globe, and connected with its varied relations that Jesus Christ is its arbiter; that he holds the scepter in his hands, and that he controls, and governs, and manages, with absolute power, every thing that pertains to the history of our race, and to the interests of human beings.

My brethren, there are some passages of Scripture that we could not understand at all—that would be perfectly unintelligible—if we did not take this view of the subject. Said Jesus Christ, "All power is given to me in heaven and in earth;" all judgment is committed to the Son; so that Christ asserts his own absolute prerogative. And this absolute prerogative is not only a question of Divine dignity and honor, but it is a question of Divine policy, of Divine principle in the administration of this entire new sphere of the government of *God Almighty*. So that we who are here, and all that

are elsewhere on the surface of our globe,—its depth and height, its breadth and width, all its forces, all its forms, all its agencies,—are under the management of the great Redeemer of mankind; and he controls the destinies of the race, and he will bring out the result to the glory and to the honor of his Divine Father.

Having disposed thus far, with sufficient perspicuity, I hope, of one of the steps in the discussion of our subject, I proceed to another, to which I solicit, for the time, your special and prayerful attention, and that is, *the duration of Christ's mediatorial reign—how long that reign will continue.*

This is the question raised and answered in the language of our text. And I remark, in the brief manner in which I propose to discuss the entire question, in the first place, that inasmuch as the mediatorial reign of Christ is a provisional system, is a remedial system, and has specific objects in contemplation, that its continuance must, necessarily, be limited.

The absolute government of God is unlimited. It had no beginning, so far as we can conceive of it, and it will have no end. But the mediatorial government is specific; has certain objects. It has the object of human salvation in view. It is in possession of agencies for the accomplishment of that object, and it exists and will exist, only so long as these objects are attainable, and no longer. This is adverted to with great force in the language of our text. It has an end: the system of redemption, the scheme of mercy, has a limit. It must have. It has objects to accomplish. When the objects are accomplished, the system expires, and ends on the ground of its specific, peculiar, provisional, redemptive character, and for no other reason. I particularly desire to impress my audience with this aspect of the subject.

But the question has been raised, and it is raised perpetually, and it is a very interesting question: "Inasmuch as this system of mercy has a limit, and will end, how long will it continue?" I take occasion to say, that the continuance of this system, according to the Bible statement, is not measured by arithmetical figures—not at all, but by the lapse of events; such events as belong to the management of a wide and a vast empire, not only in itself, but correlated with the universal empire of Almighty God in its final issues. Men have endeavored, from time to time, to settle the remote period in the history of the universe when our world shall cease to exist, and when the principles and processes of redemption shall terminate. Nothing is more preposterous. God never intended that any finite being whatsoever should be able to ascertain the period of the termination of Christ's mediatorial reign. Nothing is more presumptuous. There are no symbols, no signs in prophecy, that will ever reveal to any student, however daring and persevering, God's purpose as to the exact period of the termination of this world. No man knoweth it, "not the angels," says Jesus Christ, "but my Father only." "It is not for you to know the times or the seasons which the Father hath put in his own power;" "for yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

God has wisely concealed from the human race that particular limit which he has assigned to the duration of the Gospel scheme in its operation, but we are fully advertised that it will continue until the last man shall be saved who shall accept of the proffered mercy. God will not so hasten the conclusion of his Divine dispensation as to exclude a solitary sinner from his personal interest in the redeeming plan. The time lasts long

enough for this, and when there shall cease to be a possibility of the salvation of human souls, God will wind up his government of mercy, and put an end to the system that proclaims salvation to the human race.

I said, my hearers, that the continuance of this system of mercy, this mediatorial government, is measured by the lapse of events, and there are events mentioned in the text which are illustrative of this position. I call your attention, if you please, to these events, at least in part. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Now, the object of Jesus Christ's reign is not only to save all that will be saved; not only to continue his mediatorial government until the last of the race shall have had the opportunity to close in with his mercy; but he means to reign until all resistance to his government shall be vanquished. He means never to vacate the mediatorial reign till the last enemy that raises his crest against Divine authority shall cower in the dust. "For he must reign." He intends to reign. He ascended his throne to reign, and he will not abdicate that government until a universal submission to his majesty, to his authority, shall be extorted from every lip and from every knee on the face of the entire earth.

I beg attention for a moment to this if you please: He will gather all his saints into his everlasting kingdom; he will save with an everlasting salvation all that will be saved; but he does not intend to recede one tittle from his prerogative to reign until devils and men, opposed to his authority, shall "crown him Lord of all."

Lord Jesus, reign in the majesty and grandeur of thy government over men and over angels !

There are two kinds of resistance to the government of Jesus Christ mentioned in the text. They are very remarkable. I reduce all resistance to these two classes. The first is the active class; the second is the passive kind, or class. Now, Jesus Christ will "put down all rule, and all authority, and power" of men and of devils, that are opposed to him. There is in the world, there ever has been, and ever will be, a compact inexorable, a malignant, diabolical administration, with the devil at its head, and the angels of the devil as his assistants, opposed to God and his Christ. "The devil and his angels" are their sworn, malignant, eternal foes. Concocting their plans in hell, they execute them with a vigilance and pertinacity upon earth against Christianity, against the souls of men, seducing them from their loyalty to Almighty God.

On the other hand, there are powers that are more specifically human. There are governments of men, associations of men, associations of infidels, associations of individuals; and these are in league, in various forms, against Christ, against his kingdom, against the salvation of souls. Infidelity, in all its forms of resistance, opposes, not only by individual agents but by compacts, clubs, associations, science, and all the means and all the measures that can be rendered available, to subvert the kingdom of God and to damage the souls of men.

Now, Jesus Christ not only reigns, but he intends to reign, until all diabolical opposition to him is crushed on this earth. He reigns, and he means to reign, until all malignant, inexorable human opposition pays the penalty of submission to his authority. He does not *intend to yield* until every enemy, active, intelligent,

single or combined, upon the surface of our globe, shall yield to him, and publicly acknowledge his right to govern men and the entire universe.

Now, my hearers, in view of this, I have simply to say that I have no sort of apprehension whatever with regard to the integrity and the success of Christianity in the world, under such an administration. I have no sort of fear. I am not dispirited by Tyndall, or Darwin, or Spencer, or all of them put together. They are the Goliaths of the present age, that come out with their brazen crest and vaunting, high-sounding pretensions against the truth of God; but they are vain words; they will not affect the great issues of Christianity in our earth. There is a simple, smooth stone that will bury itself in the skull of every giant, and his own sword will amputate his head and dismember his body in the end. I feel quite a triumphant serenity when I take my stand upon the word of God, and the revelation which it makes with regard to the control which Jesus Christ has over the present earth, and all its events, and all its concerns. I tell you, my hearers, he will put down, according to his counsels and in his own time, all intense individual or associated opposition to his authority. And I can say, and love to say, that Jesus Christ can afford to be patient; he can afford to take his time. Jesus Christ is not hurried; he calmly rules the storm and holds the helm of this world in his hand, and it will not drift away from the course designated by the infinite authority and power of Almighty God.

But there is another enemy which it is necessary for Jesus Christ to put down before he retires from his mediatorial position. The "last enemy" to be destroyed is Death. Death is here personified as an enemy. Death is an enemy to Christ's purposes and to Christ's plans.

He is a universal, destructive, active, inexorable enemy. He is an enemy to God's people. Why is he an enemy to God's people? Because he intercepts their passage to the skies. He stops their journey. Death arrests God's people. Death puts them in prison. Death keeps them in prison. Death prevents them from going, in the full measure of their redeemed humanity, into the presence of God at once. Death is the last enemy, because he brings up the rear of all other enemies. He comes last. He stands upon the last pinnacle. He waves his awful, terrific scepter in the face of God's people, as the exiles are marching home, and tells them to stand back, and he actually stops them, arrests them. Death puts them in prison, and keeps them there, for a season, and so he is an enemy to Christ's purposes. He is an enemy, for the time being, to Christian hopes, but Jesus Christ intends to reign until Death surrenders. He intends to reign until Death is conquered. He entered himself into the grave, and did it for the purpose that he might drag Death at his chariot-wheels; and when he arose, Death was bound; Death himself was conquered; and Death received a blow under which he has reeled, under which he will fall, when Christ's last victory shall be achieved over our race.

Yes, my brethren, Jesus Christ will reign until Death surrenders his prisoner. Every prisoner, every child of God, every saint that has slept upon his leaden pillow, every human being that has ever reposed in the shades of death, will be commanded to come forth, when the Son of God utters his last command, and requires all to appear in his presence. On that morning, the morning of the resurrection, the fiat of Jesus Christ will go forth, and the realm of Death, heaving with emotion, shall roll its victims to his feet. The earth,

the sea, the air—every thing that has detained God's elect—will be commissioned to give up its hold, and surrender all, at the command of this imperious Sovereign, over this present earth. The resurrection fiat will realize this event; and the resurrection morning will be the date of its occurrence, and eternity will be the sublime record of the achievement for ever and ever.

Jesus Christ does not mean to surrender his place as the great mediatorial king of this earth until the last vestige of oppression shall be banished from its surface, every devil conquered, and every wicked man subdued, and Death himself required to surrender all his victims at Christ's command.

But I find myself enlarging beyond my purpose; beyond, perhaps, my proper measure. Bear with me a little longer, and I shall have done. Men of Israel, help! help by your prayers! And may God's eternal Spirit help a feeble worm once more to utter his everlasting Gospel!

I have but one department more of this subject to notice on this occasion, with brevity, and that is, *the final issues that shall result from the termination of Christ's mediatorial kingdom.*

We have seen how long it will continue, so far as those events are concerned, and Christ's purposes with regard to those events. Now let us see what will happen at the termination of the mediatorial reign of Jesus Christ. What will be the results?

There are four distinct issues that are recorded in the language of our text. The first is the *total cessation, the entire extinction, of the mediatorial kingdom and plan of God*, so that there will not be a particle of it left, any more than if it had never existed at all. The plan, the system, the scheme itself, will be abolished. It was

a temporary system; it was a provisional system; it was a specific plan, introduced for a special object; and now, the object having been accomplished, in the order of God's economy the government itself will cease with all its elaborate apparatus; with all its agencies, provisions, and principles, it will entirely disappear. But I wish you to mark what has struck me with peculiar force. The end spoken of in the text is not the end of the world merely. The end spoken of in the text is not the judgment merely; or the awful realities of the judgment merely; but the end of something far greater. It includes all these, and it includes infinitely more than all these. It is altogether the end of the system itself of subsidiary government; just as though, so far as these forms are concerned, it never existed at all. It will be blotted out utterly and thoroughly from the face of God's creation. That will be the end of the earth; and that is the end of which the text says: "Then cometh the end." Not the end of the world; not the end of the judgment-day merely; but the end of the scheme—the end of the plan—the end of the system organized for special purposes.

Yes, my hearers, when the righteous shall have been saved—when to the wicked shall have been awarded their proper punishment—when God shall have vindicated his love, on the one hand, and demonstrated his justice on the other—when all the force of this subsidiary system shall have been wound up—it will dissolve entirely and disappear, just as though, as to its form, it had never been.

I want you to think of that. It is one of the most awful conceptions that ever impressed my mind, that the system of mercy, with all its compactness, and all its efficiency, shall cease to be as a system. It is true,

the results will exist. It is true, the consequences will exist—they will all remain, and all be gathered into the mighty ocean of God's everlasting government—his grand eternal government; but the special mediatorial system of mercy will entirely expire in the universe of God Almighty.

Now, my hearers, may I be permitted to say, what a tremendous fact that will be! What a memorable epoch will that be when Jesus Christ shall have vacated the throne of mercy! What an awful event in the history of our universe will that be when the dispensation that cost so much, that lasted so long, that created the wonder of the heavenly places so long, when that shall cease, when that shall disappear and be no more at all in the universe of God Almighty:—It seems to me the very thought ought to start every sinner to his feet in a moment! Lord Jesus, help! that we may embrace the offered mercy!

My hearers, empires have been blotted out, in the course of ages, from the map of history; stars have faded in the constellations of heaven; suns themselves have been reported by astronomers to be extinct. A great astronomer reports that he noticed a star of the sixth magnitude in the heavens undergoing certain changes from brilliant white to pale red, and then to an ashy color, and then entirely disappear, and his conclusion is, that it was a case of conflagration among the suns that control planets in the vast and immense spaces above us. And so there have been changes going on. But what are all natural catastrophies, on what scale soever they may be recorded to exist, compared with the subsidence and the disappearance of a kingdom instituted by God Almighty for the salvation of men, and governed by his Son? I ask, what catas-

troughy, even in the history of the Almighty himself, is comparable to the extinction of the system of entire redemption, when it shall have accomplished its objects and disappeared? What an awful event!

Again, if you please—and I hope you will allow it—not only will the system itself entirely cease, but *the relations of Jesus Christ will themselves be changed*. That is referred to distinctly in the text. Not only will the system be changed, but Jesus Christ will surrender his official commission. “Then shall he deliver up”—mark the majesty, mark the solemnity of this expression—“Then shall he deliver up the kingdom.” What kingdom? The mediatorial kingdom. He received it as a commission, specially instituted for special purposes, and in accepting of it, and in submitting to it and all its conditions, he received a special dispensation from the Father to that purpose, on account of his voluntary humiliation and submission to this condition of things. And he often refers to the fact of his commission. Jesus Christ appeals to his enemies, and he appeals to mankind on behalf of his commission. He says, “I came down from heaven not to do mine own will, but the will of Him that sent me.” And in this sense he says, “My Father is greater than I.” And the Apostle says, “Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

Now, my hearers, when the entire system becomes extinguished by the accomplishment of its object, Jesus Christ delivers up his official commission; he returns it back, as it were, into the hands of that Father who

said at the Jordan, when he was baptized, "This is my beloved Son, in whom I am well pleased;" and at his transfiguration: "Hear ye him." Jesus Christ gives up that commission which he had received officially for the accomplishment of a special object.

Not only so, but, as I said, his relations are changed,—not only his commission but his official relations are changed: not only changed with respect to his receding government, but changed with respect to his eternal Father, And this is the subjection of the Son to the Father, spoken of in the text. It is the change in his official relation, which he received from the Father, in the accomplishment of this redeeming purpose; so that Jesus Christ, thereafter, will no longer specifically hold the office of an acting Mediator. There will be no longer need of such an office. It has been completed, fulfilled; and now his functions, as a Mediator, will end, and he will be recognized thereafter, not as the acting official governor of the world specifically, but will take his original eternal relation of God the Son and God the Holy Ghost in the universal government of God Almighty. He will not be distinctly and specifically recognized, as he now is, as acting in the character of a Mediator, but will hold the same relation to the eternal world to come, as the Father, the Son, and the Holy Ghost, equally interested and equally contriving to effect the redemption and the salvation of the human family. So that Jesus Christ, so to speak, will resume his place in the ever blessed trinity; and the office and relation of Mediator will end—necessarily end—and end forever. And there will be God the Father, God the Son, and God the Holy Ghost, as existed in the primeval kingdom of God, undoubtedly with the recognition of that particular part which Jesus Christ took in human re-

demption. A word or two here is necessary, and I pass on toward the conclusion of my discourse.

This is the subjection evidently spoken of in the text. There can be no subjection of Jesus Christ as God's eternal Son to the eternal Father; not at all: he is co-equal with him. The subjection simply consists in the return of his relations to that of the Father and of the Holy Ghost in the ever blessed trinity. There is nothing, then, in this doctrine which signifies the inferiority of Jesus Christ to the Father in any proper sense whatsoever. Nor is there any thing to indicate that the blessed body of Jesus Christ will have to be separated from his divinity. No, they are inseparable. Jesus Christ will retain, in blessed union, his body, and his divinity, and his soul, as the one who redeemed mankind for ever and ever; and he will be the object of special adoration and praise for the part which he performed, and the manner in which he accomplished the redemption of the soul by his personal interposition.

One word, and I am done with a very important subject, though necessarily but partially presented, and that is, *the issue will be the grand consummation of the Divine glory*: "That God may be all in all." Yes, my hearers, not that God the Father "may be all in all." If you remember, or if you do not I will remind you, the term Father is not used in this connection when it says: "God may be all in all;" it means that not the Father alone, but the Godhead, shall "be all in all;" that God the Father, God the Son, and God the Holy Ghost, shall receive equal undivided praise and honor from the redeemed universe for their salvation, and that all the trinity will share not only in the government, but equally in the glory of the enterprise which brought sons and daughters by the millions to God's everlasting habitation.

Thus there will be the grand culmination and the great consummation of God's glory; not into one person specifically, but into all the three persons in Divine unity; and hence the beauty of one of our stanzas,—

“The Father shining on his throne,
The glorious, co-eternal Son,
And Spirit, One and Seven,
Conspire our rapture to complete;
And, lo, we fall before his feet,
And silence heightens heaven.”

The whole Godhead was engaged in our redemption—Father, Son, and Holy Ghost—equally engaged in our redemption; and the consummation of God's glory will be had, and remain eternally, after the passing away of this system which achieved that redemption, and God will be “all in all.” The eternal Godhead will be illustrated, and honored, and worshiped as the “One in Three and Three in One,” equally by all.

My hearers, God Almighty will bring into this everlasting kingdom all the results of the mediatorial scheme that were achieved during the reign of Christ. The saved on earth will ascend to God's right hand, and take their places among the hierarchy, the unfallen hierarchy, of heaven, and remain confederates and companions of angels and archangels, with the distinction only of their personal redemption through our Lord Jesus Christ. Impenitent sinners will take their places with the fallen angels in the hell prepared for the devil and his angels. The mediatorial scheme is past. The saved will arise to the presence of God Almighty, and the lost will sink down to the hell of fallen angels, and all will come under the original, eternal, changeless government of God Almighty, from everlasting to everlasting.

Now, I owe an apology, I am afraid, for preaching

about the longest sermon that has been preached by the feeblest man that has attempted to preach at all. I have been betrayed into this by the circumstances of the occasion. A few words will terminate all I have to say to this vast assembly.

In the first place, then, in connection with this discourse, I say, What an instance of contrivance, what an instance of sovereign love, what an instance of eternal compassion, that God Almighty should have been at the pains to project a special government to save sinners! What a wonderful exhibition of Divine skill and of Divine benignity, that he should have gone through the process of making a new government, and putting up a new king over that government, even his blessed and only begotten Son, just to save sinners; just to prevent hell from engulfing the human family! And that government shall exist until it shall accomplish all which it is possible it should accomplish. O, let this marvel of Divine mercy affect us more deeply than any other thought, that God the Father has been at the special pains and expense of a new and peculiar government—has set up a department in his grand, universal government—just to save our race! I will praise him while he lends me breath, and I hope to praise him after death, in eternal worlds, for that condescending act, and that wonderful machinery, so elaborate and so perfect, that he adopted to save sinners. And if you are not saved, hell will gain its victims. Heaven has spared nothing to save the soul, and the soul not saved will have no alternative but to go to hell.

Again, let me remind you that Christ reigns; he will reign; he is obliged to reign; he is determined to reign; and, I tell you, Christ has power to make his purpose good; he has power to carry out every jot and tittle until

the last enemy on the earth shall be conquered; and if mercy does not sustain his throne, justice will indemnify it from all loss; if grace does not conquer, wrath will grind you to powder—every soul of you, forever and forever.

Yes, my brethren, Christ will reign—must reign. O, what a grand, glorious destiny awaits us who are saved! I stand in the presence of a scheme that I have neither power to comprehend nor to delineate. I tell you, when the end shall come, and God Almighty shall gather into his everlasting kingdom the souls and bodies of men saved upon the earth, they will reach the pinnacle of eternal life in all its splendor! Happy, happy will be the day when you and I, by God's grace, stand in full proportion on the granite platform of an eternal, happy immortality! I tell you when we reach that place, we will be mature, perfect, complete in all things. I rejoice to feel that man will then reach his culmination, his splendor, his dignity, his grandeur, and his glory, with the satisfaction that there never will be another fall. Paradise gained will never be lost! The man that reaches the eternal shore turns his back upon danger forever, upon infirmity, and sorrow, and pain. O, how man will dilate, expand in full proportion! how will he let loose all his powers! Under what suns, under what climes, in what spheres, amid what walks, by what crystal fountains, with what associates, will the souls of God's elect be permitted to abide, for ever and ever!

And then, my brethren, being in the everlasting kingdom of God, the seal and signet of our happiness will be as irrevocable as God's own existence, and we will travel on and on, through eternal ages and cycles, breathing the inspiring breath of heaven's glory, and radiant in the beauties of God's eternal paradise!

My hearers, I stand before you, I presume, for the last time ; and it has fallen to my lot, unexpectedly, to preach to you the valedictory of the Round Lake Camp-meeting for 1874. My honored brother, Bishop Janes, delivered the salutatory, I have delivered the valedictory—and it occurred to me that the text which I have selected would furnish an appropriate theme to present to you—the grand conclusion of all camp-meetings, and of all services, and of all labors upon this earth, and the eternal efflorescence of all beauty and glory in the world to come.

I cannot retire from this place on this occasion without rendering my hearty thanks, in behalf of my colleagues and of my Church in the South, to Bishop Janes, to Bishop Peck, to Bishop Foster, and to Bishop Haven, for the courteous, cordial, Christian hospitality extended to the least of all Southerners, to the most unworthy of all. I bless God that his providence brought me, even an invalid, here ! Give me your hand, my brother—[here Bishop Doggett took the Bishops above-named by the hand, and the scene was deeply affecting. Shouts burst forth from all sides, and exclamations of joy and praise rent the air, so that it was impossible for the reporter to hear the remainder of the sentence.] And I return my thanks to the brethren for their audience, and especially to the different branches of Methodism represented by our dear brethren from different States and from Canada. I bid you all farewell on this occasion, but with a sparkling hope that I shall congratulate you on the lofty summits of that eternal kingdom on high,

“Where congregations ne’er break up,
And Sabbath has no end.”

I bid you farewell in the name of God Almighty, ye *Christians, strangers*, living in different parts of this

country ; but our hearts are knit together in the bond of Christian union and fellowship. We will join hands and hearts on the eternal shore, and may God grant that you and I, in his great mercy and goodness, may greet each other in that blessed world where farewells are a sound unknown—where we shall “rejoice with joy unspeakable and full of glory.”

And I will say to my colleague, who is here, that we will return to the South with freshened convictions of the unity of Methodism—[here again the joyous exclamations prevented the reporter hearing the rest of the sentence]—as we will carry back a good report of the grace of God which we have seen at Round Lake.

BISHOP JANES: I want to say to our brethren here, in the presence of this audience, and also in the spirit of this hour, that we fully reciprocate all the expressions of affection which have been uttered here by Bishop Doggett. We do most earnestly pray that the unity of spirit which has existed here during this meeting may continue and prevail more and more. I speak, I am sure, the sentiments of all my brethren, both in the ministry and laity of the Church. We are grateful to God that, in his good providence, these brethren have visited us at this time and worshiped with us ; and when they retire from us, we shall certainly continue to invoke the Divine blessing upon them, and the branch of the Church with which they are connected. God bless them, and all associated with them, now and forever !

FRATERNAL MEETING.

[ONE of the most interesting services at Round Lake was the Fraternal Meeting. We give the addresses in full. A partial and very inaccurate report appeared soon after the meeting in one of our religious papers. Our readers will be gratified at finding a correct report in this volume.]

BISHOP JAMES' ADDRESS.

As the disciples of Christ, the prosperity or adversity of his kingdom deeply interests us, and we are always most devoutly grateful to hear of the prosperity of any evangelical Church. We are glad to hear of the prosperity of any evangelical missions in foreign lands, because they indicate the progress and triumph of the Redeemer's kingdom in the earth. And we are glad to hear of the presence and mercy of God manifested to any of the Churches of our land, because it shows that his kingdom is being more thoroughly established, and its influence is becoming more grand and more powerful among us. And this is a result which we all certainly most devoutly desire. And yet I am myself, and I think I speak the feelings of all others, especially grateful when I learn of the prosperity of any branch of the Methodist family. I believe this to be natural, to be philosophical, to be right. While we love all who love our Lord Jesus Christ, and do most heartily extend to them our fellowship, and sympathy,

and prayers; we feel the special interest in those who hold the same doctrines, who have the same usages, and above all, who have the same spiritual life and religious experience with ourselves. I say this is natural and right, and I have believed that it would be a great delight to you all to hear from our guests who are here, ministers of other Churches, something concerning the state of those Churches to which they belong, and of which they are pastors, and we have invited you to come here this hour for this specific purpose.

Perhaps I may say a few words respecting our own Church. It is now thirty-five years since I began to travel extensively through the Connection—four years as the Secretary of the American Bible Society, and thirty years in my present office. I have been a witness, therefore, of all the changes and conditions of our Church during those thirty-five years. I must have been very stupid if I had not become thoroughly acquainted with the condition of our Church and its interests. I can only say a few summary words. It is my clear, honest conviction that we have not retrograded during those thirty-five years. I believe that our preaching is just as spiritual and practical as it was thirty-five years ago. I believe our Conference sessions are seasons of as much spiritual enjoyment, of as much devotional pleasure and profit, and that our Conference work is done as much in the immediate presence of God as it was when I first began to visit the Conferences. I think our love-feasts and prayer-meetings are not only as spiritual, but they are as spirited, as they were in former times, and our revivals are as numerous and as gracious as they have been in any period of my ministry in the Church; and I think there is as much hungering and thirsting after God, that there is as much coveting the rich gifts of Di-

vine grace, and as much spiritual life and power in the Church, as there ever has been.

I think the only reason why this has been questioned by observers whose views have been limited, and whose examination has not been careful and thorough, grows out of these circumstances: First, the fact that our membership has greatly increased. And it would be wonderful if in this increase of members there should not be an increase of members who are worldly, and who are partially devoted, and who do not exemplify very fully the spirit and power of the Gospel. They do not consider the increased number of spiritual and holy members; they only look at the increased number of those who are less consistent and less devoted and exemplary. Another reason is, we have been building another class of church edifices, and a large number of men have the idea that simplicity and spirituality can only dwell in very plain and simple houses of worship. To some extent, perhaps, their convictions are just. But I must declare here, that when I go to these better edifices that our people have builded and are sustaining, in most cases—I cannot say in all—I find the same fervent preaching and the same fervent prayers and desires for the cause and kingdom of Christ that I do in any other. The truth is, that spirituality, and simplicity, and devotion, can dwell anywhere—with the humble and the high, with the poor and the rich—and God can manifest himself to his people under any circumstances. And while I would not encourage extravagance in building houses of worship, I would encourage building places that are appropriate, and that are in some accord with our own homes and domestic circumstances, and with those of the society in which the edifice is builded, and by whom it is to be occupied. There are some circumstances to

which I will not refer for want of time; but I desired to make these statements to express my convictions respecting the present spiritual condition of our Church. Now we are not what we ought to be in view of our doctrines and religious privileges; not what, I trust, we shall be. I trust we shall become more spiritual; shall have more life, and faith, and power, and progress; but let us give God praise for what he has done for us, and look to him for a more abundant dispensation of his grace, both upon his ministers and people.

I want to say, also, that I am saved from sin through Jesus Christ; that I have an increasing nearness to God, and a more intimate fellowship with him; a greater sense of his gracious presence with me continually, by day and by night; and if I have a title to any thing, it is to heaven; if I have a hold on any thing, it is on heaven.

I know my probation is drawing to its close. I have had great opportunities to serve my Lord and Master, and to do good service for him. I have a very solemn account to render: I appreciate it more and more, and yet, through God's great mercy in Jesus Christ, I meet it without fear, for I believe that all my imperfections of service and devotion are forgiven for Christ's sake, and that he is the Lord my righteousness; and that through his mercy I shall give up my account with joy, and enter into the presence and beatitude of God. Blessed be his name!

Let me now invite you to bow for a moment or two in silent prayer, every one invoking the Divine blessing upon this branch of Methodism and Christianity.

A few moments were thus spent, a solemn stillness prevailing in the entire congregation.

Bishop Janes then said: "Our venerable brother, Dr.

Green, from Canada, who has been with us through most of the services, and aided us by his holy ministry, will now say something to us respecting the Church of which he has been so long a minister."

ADDRESS BY DR. GREEN.

This is a great day in Israel. The Dominion of Canada salutes the United States of America this morning with Christian salutation, and the Wesleyan Church in Canada presents its cordial Christian greeting to the entire Methodist family on this continent. We bear strong fraternal regards to all branches of Methodism here and every-where; but you will pardon me if I say, we entertain a peculiar filial affection for the Methodist Episcopal Church. And we have a right to. We are the plant of your own right-hand planting, and "those that be planted in the house of the Lord shall flourish in the courts of our God." Eighty-four years ago you had a presiding elder's district in this part of the country. I can't say how far it extended, but I believe it reached off south to the neighborhood of New York, and east to Boston and the Eastern States; north to Montreal and Quebec, and west to Niagara Falls and beyond that powerful cataract. Well, you will see this was a very large district for one presiding elder. So it was, but there were giants in those days, and among those giants, and the prince among those princes of Israel, was the memorable Rev. Freeborn Garrettson. And it occurred to this faithful apostle of Methodism that it would be right for him to send out scouts through his vast district to prospect the country, and see where there was an opportunity of doing good; and he sent a man off here to your northern lake, and not finding much opportunity of doing good there he wended his

way to Lake Ontario and crossed over to Canada. He returned and reported to his presiding elder that there was a very interesting field on the banks of the St. Lawrence and the Bay of Quinte, Canada, for the introduction of Methodism. And your Conference that sat at Albany sent a man to Canada. Thank God! He unfurled the banner there, and in the latter part of February, 1791, he formed the first Methodist class that was ever formed in Canada, and the second was formed the second of March, the very day on which our great founder left the Church militant for the Church triumphant. The work spread through Upper and Lower Canada until 1820, when, by mutual arrangement between you and the British Conference, Lower Canada was assigned to the English Conference, and you retained Upper Canada. In 1824 your General Conference directed your bishops to form an Annual Conference in Canada, to be called the Canada Conference, and we had the pleasure of seeing those venerable men of God, Bishops George and Hedding, and Dr. Bangs, coming to our shores for the purpose of forming the Canada Conference. That Conference was organized. There were seventeen ordained ministers, members of that Conference, who took circuits that year—there were about thirty of us in all. I went to that Conference a young man, with my horse, saddle, and bridle, saddle-bags, hymn book, and Bible—the grand accouterments of a Methodist preacher in those days—and went out with about thirty others to plant the Gospel through the primeval forests of Canada; and, thanks be to God! the seed has taken root, and has sprung up, and is bringing forth abundant fruit. In 1854 our brethren from the Lower Province applied for admittance into our Conference, and we became one in Upper and Lower Canada.

At the same time the British Conference, with whom we had affiliated in 1833, requested us to take charge of their missions in the Hudson's Bay Territory, believing that our appliances and contiguity to that far-off region rendered such a course desirable. We accepted the offer, and sent our missionaries into the woods of Hudson's Bay. In 1859 we enlarged our borders and sent off missionaries to the Pacific coast. And one of the most interesting meetings that I ever had the pleasure of attending was held in St. Paul's Church, New York, to bid farewell to our missionaries there, and you, Mr. President, (turning to Bishop Janes,) were kind enough to give an apostolic and an episcopal charge to our missionaries on that occasion. They have never forgotten it, and the words that you spoke were imprinted on their hearts then, so that they repeat them verbatim to this day.

Recently we have been making an effort to unite all the scattered fragments of Methodism throughout the Dominion; we have succeeded in confederating the Canada Conference and (Eastern) British American Conference. We are now one, and are to meet in General Conference at Toronto in September. I hope we shall see some of you there. Our brethren of the New Connection Church have also come into the grand movement, and will be incorporated with us next September; and still there are three or four other members of the family that we would be glad to have come in. I was delighted to see that there was some courting going on between the Methodist Episcopal Church and the Methodist Episcopal Church, South. I hope that the courting will be continued, and not repulsed on either side, and I hope the wedding-day may not be *far distant*. Indeed, if it were my prerogative this

morning to take the hand of my venerable Bishop here (Bishop Janes) and put it into the hand of my venerable Bishop there (Bishop Kavanaugh) and pronounce the wedding ceremony, I would say, "whom God hath joined together, let no man put asunder." Well, it is coming, brethren; in the nature of things, it is coming. Labor for it.

It was not long after our Conference was formed before the brethren began to establish some institutions connected with the Conference, for we had none at that time. We had no funds, we had about thirty meeting houses, such as they were, and about thirty ministers to go out and preach to the people. But the third day of the conference it was resolved to form a Missionary Society; and we did so, led by the venerable Dr. Bangs.

At that time we were enabled to give \$144 as our missionary subscription; \$15 of that came out of the pockets of poor traveling preachers then assembled. Bless God! the work has gone on, until this year we have been able to lay upward of \$100,000 upon the Lord's table for missionary purposes, and our little flock has greatly increased. The 17 ministers have increased to about 700, and the 6,000 members to about 75,000; and God is carrying on his work there. You will believe that we have done something for the Lord when I tell you that when the census was taken in 1871—you take your religious census every ten years, I believe, and I was glad to find that you were not only the largest Church, but the richest in the United States—well, when our census was taken, I was happy to find that more than one fourth of the people of Upper Canada had returned themselves as Methodists. In 1818, in Toronto, where I lived, there were only four persons who would allow themselves to be called Methodists under any circumstance whatever; now one fourth of

the entire population have recorded themselves as Methodists; and as to ecclesiastical buildings, more than one half of the whole number are Methodist. It is true we have a vast, overshadowing, and powerful superstition to contend with in Lower Canada, but we have drawn the sword against all error, and are determined to fight it out to the very end. Will you give us your prayers?

Well, I thank God for what he has done for me as well as for the people with whom I am connected. O, if I could tell you how I feel this morning! I have been happy for more than fifty-five years, but I never was as happy in my life as I have been on this campground. I know more, I think, of what the Apostle felt when he said: "Being made free from sin you have your fruit unto holiness, and the end everlasting life." Well, brethren, it is our privilege to be made free from sin; and I can say, with the venerable Bishop who just addressed you, that I do feel that Christ is my Saviour from sin, that he dwells in my heart, that he reigns in my affections, that to me he is "the chief among ten thousand, and the one altogether lovely."

I never felt in my life as I have felt on this campground with reference to this Christian union.

O how beautiful that song appeared to me as you were singing it:—

"One family we dwell in Him,
One Church above, beneath,
Though now divided by the stream,
The narrow stream, of death.

One army of the living God,
To the command we bow;
Part of his host have cross'd the flood,
And part are crossing now."

And, brethren, we, too, our willing heads will bow ; we, too, the crowns shall gain ; they await us all. I have not time to give you a more detailed history of our Church and the feelings of my own heart, but, "the best of all is, God is with us."

Bishop Janes : Let us invoke the special blessing of God upon this particular branch of the family.

After a few moments spent in silent prayer, all united in singing,

"Blest be the tie that binds
Our hearts in Christian love ;
The fellowship of kindred minds
Is like to that above."

Bishop Janes then said : Our honored guest, Bishop Kavanaugh, will now make such statement as he sees suitable respecting the Church of which he is a Bishop.

ADDRESS OF BISHOP KAVANAUGH.

Brethren, I feel solemnly impressed with the exercises this morning. We have come before you to represent what God hath wrought. How encouraging is the report of the Methodist Episcopal Church ! how refreshing is the report from Canada ! How it warms our hearts to hear from those brethren !

I have the honor to represent the Methodist Episcopal Church, South. She is well-nigh a twin sister. I believe she is a full twin of the North, and I am happy to inform you, brethren, that for the last eight or nine years particularly, the work of God has been going on most prosperously in the South. The unhappy and ever-to-be-lamented war left our country in a state of very great comparative poverty to what she had been ; but I have this to say of her : that even in these disadvantageous circumstances the ministry have been better sup-

ported, and more churches have been built, than I have ever known before. As Dr. M'Ferrin told you the other day, one year there was a church built for every day in the year. Our ministry are becoming more enterprising, and more far-reaching in their views, calculations, and aims, and more earnest in their labors. Our episcopacy has been just about at the top of their ability in labor. We have introduced district meetings, and the Bishops, as far as practicable, have been requested to attend. We have a discretion over the subject, to be sure, but the importunity of our people has almost divorced us from our homes, and we have been given up to the work. I confess to you that I do the most of my reading on the cars. I just gather up such scraps as I can, and, as I said, my brethren, when I came here, being smartly emptied of what I used to know, I came up to Round Lake camp-meeting to get my shallows filled up. Thank God, my brethren, the stream has been running ever since I have been here, and I feel very full. I have been wondering what effect it is going to have on me when I leave. I do expect I will hardly be as grave, as I have been so animated, so refreshed, and shall carry away with me such pleasant recollections of this interview. Dr. Green said we had fallen in love. I own up to the passion (laughter). I must say with my reverend brother Green, that I *never spent so happy a week in my life.*

Allow me to say of you, my northern brethren, that I used to think you were a cold people, but I am corrected. I used to think that the preachers here were rather cool and calculating, and a little flat, but I am recovered from that. There is a zeal, and a bold, commanding eloquence here that I did not expect to meet; *there is a vim and a fire in our northern ministers that*

I confess is mysterious to me. I asked one of your Bishops about it last night, and he explained it to me. He said the time was when you were mightily given to manuscripts; that let you down.

Bishop Janes—Some of the young men.

Bishop Kavanaugh—The Bishop corrects me; he says some of the young men. Well, it was a new trial in Methodism; but, as a brother told me once, in Kentucky, "Paper is a bad conductor, it wont let the fire out very well." And I find you have laid aside the manuscript. I heard one old brother pray since I have been here, that if a certain brother who was just going to preach had got his manuscripts, God would set them on fire: he hoped he had forgotten them. Well, we have had a good fiery time, and I believe I have not seen more than one or two manuscripts during the meeting.

Well, brethren, we are not laboring in vain in the South. Our prosperity has been continuous. These District Conferences of ours require a constant scrutiny into the spiritual condition of our people. They have led to a development of the real state of the Church more than any thing we have adopted. It has disclosed one fact, which I hope may not be true of you. It is a humiliating fact to us. There is less of family religion than we used to have. We have turned the attention of our ministers to the fact, and hope in God that we shall soon be relieved of it. We are laboring hard to correct it. May God give us success! It is very unlike what Methodism was in its origin. Then nearly every man that was recognized as a Methodist would be called upon to pray anywhere.

A Presbyterian minister asked one of our old ministers, "How is it all your men pray? and they pray well.

You can call on them anywhere—the family, the prayer-meeting, the congregation—and they pray. How is it?" "Why," said the old man, "we practice o' nights and o' Sundays." So, my brethren, I think it is well to practice—keep up the practice of prayer.

As it regards myself, I am a sort of mongrel in my religious history. My father was an Episcopal minister; my mother was a Methodist. I was put, at the age of thirteen, to live with a Presbyterian minister, and while living with him was awakened under a Baptist preacher, and I was traveling with a Presbyterian preacher when I was converted. I had got so scattered about by this time that I did not know which Church to join. I was two months making up my creed. My predilections were in favor of the Presbyterians. I had some low ideas of the Methodists: I thought there was something stupid about them; that they were fanatical; they did not suit my notions exactly; they were not as decent and orderly as I would like them to be. I almost flattered myself that when I became a man, and able to manage an argument well, I would lead my mother out of the Methodist Church; but after I put myself to the study of theology, and the different views taken of God and the Gospel of his grace, I found, despite my predilections, I was a Methodist. The terms of salvation taught by them suited me; the privileges of God's children set forth by them suited me. I went to a Methodist meeting. Thinks I, "How strangely these people are transformed since I saw them last!" I now perceived that what I had taken for stupidity was humility, and what I had taken for fanaticism was a flaming zeal for God, and a fervent love of his cause; and I felt that, in the first place, their theology fitted my *experience exactly*, and their religion filled my heart all

full, and from that day to this I have been struggling to go forward. I can't claim that I have made the attainments that I should have made, or that I have been as useful as I might have been, but I thank God that I have a joyful sense of his indwelling Divine presence, and that I feel he has been eminently with me. And I must say, brethren, I have had a more earnest hungering and thirsting after righteousness of late than ever before in my life.

I thank God that I came to Round Lake Camp-meeting; I wish in my heart that all my brethren were here. Thank God for this religion that binds us together! that knits our hearts together in love. O this is heaven on earth begun!

I have had but one fear for Methodism, and am partly cured of that—that was that we might lose our spirituality; but I thank God my impression is now that our spirituality is deepening. If we can only retain that, the powers of darkness will have to clear the track, for Methodism will go on “from conquering to conquer” until we shall be, not merely the mightiest Church in the country, but in the world.

May God in his mercy be with us all! The ligaments of affection to my northern brethren have taken deep root in my heart. *I am satisfied they will never break again!* I realize a joy in this union of saints; O, how rich! God Almighty grant to spread it over the whole earth!

BISHOP DOGGETT'S ADDRESS.

Bishop Doggett was next introduced, and said: I have just reached the camp ground. I have not recovered from the fatigue of the journey; and, more than that, I have been an invalid for the past three weeks. In re-

sponse to an invitation extended to our bishops during our General Conference, in Louisville, by Brother Hillman, I am present on this occasion.

I determined, God willing, if I could find sufficient interval between the claims of my official duties, to join you as one of the Methodist families on this grand occasion. I made my arrangements accordingly, but during the interval I was taken sick, and quite despaired of enjoying the communion and fellowship of this common Methodism. I trust that it is the order of Providence—I think it is—that I am present.

I do not rise under that measure of enthusiasm generated by the occasion to which Bishop Kavanaugh refers, and which he has so largely gathered from intercourse with the brethren. I bring up the rear. I bide my time. I came to obtain a blessing; and I will be willing, if God give me grace, according to my ability to make a humble contribution to the aggregate good. I feel the demand which Methodism has upon me and upon all the departments of the great family to mingle together on an occasion of this sort, and exchange our views and cultivate brotherly affection. I am a total stranger from the South; I am looking upon hundreds and thousands of faces that never beheld me in the flesh. And I came a little timidly to this place; but I no sooner put my foot upon the platform at the depot than the whole of it vanished, like a mist before the rising sun. The cordiality with which I was greeted, the generous hospitality of the Methodistic type which embraced me, at once made me feel at home. I come to congratulate you, to congratulate myself, in the name of the Lord God of Hosts, that so many departments of the Wesleyan household stand represented on this occasion. Distant and different as may be our spheres,

and ignorant as we may be of each other, Methodism has a common shibboleth and a common dialect; we understand each other in an instant. Our ideas are one upon the great doctrine of the inner life, and the perfect cleansing of the heart by the blood of Christ. I thank God for the witness of the Holy Ghost, for that power of regenerating grace that upturns our natures and makes us new creatures in Christ Jesus; and I thank God, as a humble representative of Southern Methodism, that I am permitted to stand in your presence as a witness that Methodism bears in the South the consecrated sanction of the Holy Spirit.

Bishop Kavanaugh, my colleague, has sufficiently represented the present status of our work. I confirm all that he has said, and he might have said much more. We have eight Bishops, and they are running the track at the top of their speed. I can testify that there is not a man of them who has not laid his all upon the altar of God, and is moving to and fro with your own Bishops and representatives of other portions of the great family engaged in this work of spreading holiness over these lands.

I hope that though I did not catch the early, that I shall catch the latter rains. May Heaven give us a good camp-meeting! may the work of God be revived, may souls be satisfied and multitudes be converted to God ere this great camp-meeting closes.

I was converted at a camp-meeting on old Lancaster circuit, in the northern neck of Virginia, then in the Baltimore Conference, and I have never forgotten the impressions of that hour. I thank God for the good hope I have to-day of life eternal. I stand before you *a child of grace and of providence*. My father was a *Methodist preacher*, and he has left two sons, an older

brother and myself, to represent his original creed. God grant that this work may spread like holy leaven until the whole mass of the population is leavened !

At the conclusion of Bishop Doggett's remarks, Bishop Janes again requested the congregation to engage for a few moments in silent prayer, invoking God's special blessing on the Church South.

After silent prayer, "Together let us sweetly live," was sung.

Rev. Dr. Bates, of the Methodist Protestant Church, was then introduced. He said :

ADDRESS OF DR. BATES.

I suppose I am the first Methodist Protestant minister that many of you ever saw, and it is likely some of you never heard of a Methodist Protestant Church until you came to this camp-ground. Let me say to you, there are a great many good things in this world you never heard of nor saw before. I am happy to be here in your midst. The call for this meeting met my unqualified approval. I felt the invitation from our good Brother Hillman thrill my whole being, and my heart responded, "Yes," though I did not know that my engagements would allow me to be present.

The Methodist Protestant Church is a young Church. She was organized in 1828, and among her founders were numbered some of the sweetest spirits and brightest stars in the Methodist firmament of their day, whose memory lives not only in our hearts, but in the hearts of many of the older ministers and members of your own Church. We have been very much circumscribed territorially, and especially within the last *twelve or fifteen years*. The western portion of our

Church severed their relations with us in 1858, and organized the Methodist Church, taking half of our numerical strength, so that we have now only about 60,000 members. They now propose a re-union, and I have no doubt that at our next General Conference we shall be one again—that is, unless the two branches of the Methodist Episcopal Church should unite before that time, and Dr. Curry should swallow us up. [Laughter.] So long as we reasoned on the subject, we made but slow progress toward re-union; but when we visited each other, and partook of each other's hospitality, and sang, and prayed, and preached together, our hearts began to run into one, and now we find ourselves making great progress; and to-day, those brethren whose lips say, "No," in their hearts say, "Yes."

I have been surprised with the Methodist fire and the great friendliness of spirit that I have found here. With Bishop Kavanaugh, I expected to find you very placid, if not decidedly cold. I supposed that you were about at the temperature of our Southern Protestant Episcopalians, but I find that you have the Methodist fire here, and I have been received with a cordiality that is very grateful to my heart, and I am constantly warming up, constantly getting closer to you. Every day some fifteen or twenty ministers come to me and introduce themselves, and say, "I am so glad to see you," and it makes me feel as though I was in Maryland. That is the way we do there.

The Methodist Protestant Church is with you in doctrine, heart, and feeling.

As to myself, I was converted when ten years of age; for thirty-four years I have been an itinerant minister, and I thank God that I can say this morning that my father's whole family, as well as my own, are members

of the household of faith. I believe in family religion. I believe that the God of the fathers should be the God of the children. And I think that one of the grandest scenes in the heavenly world will be those households that shall stand complete before the throne.

I have enjoyed the preaching here exceedingly; it has been full of the Gospel. I hope this fraternal meeting will be repeated next year. [Many cries of "Amen," "Amen."] I believe that the attendance of the various branches of Methodism will be much larger than at this meeting. Some of us came up here somewhat in the character of spies, "to spy out the land," and I am sure that we don't intend to take back a false report. If we say to our brethren, "There were giants in that land," we will say, "They were our friends." God bless you!

Rev. Dr. Clark, of the Methodist Church, was next introduced, and said :

ADDRESS OF REV. DR. CLARK.

I represent the youngest member of the great Methodist family. It took its present distinctive name in 1866. But Methodism cares for the children; it blesses and saves the children.

I am most happy to respond to the invitation to meet the Methodisms of America in this beautiful grove at Round Lake.

There is no roof over our head but the ample skies of the Almighty, no walls around us but these walls of tents and this circle of cottages; and these walls are merely for protection by night or refreshment by day; they are temporary. About us is the forest of living trees, and above us the sunlight of heaven; and as these trees stand up tall and stately above the roofs of all the

tabernacles, waving their wealth of foliage, so the real Christian life and beauty overrange all the expedients and organizations of men. Christianity grows right up through all Methodisms so! Our differing forms are but the canvas of temporary sojourn in the wilderness. High over all, with waving light of fadeless green, stands the Christian people, like these various trees which make the forest. Seen from a distance, or from above, the frail tents are lost in the depth of greater beauty and grandeur. Long after these tabernacles shall have been removed, and these leaves are withered away, the life which is hid with Christ in God shall take new and immortal beauty in the skies.

I cannot, in such a blessed atmosphere, remember denominational statistics or recount Methodist differences. I am gloriously bewildered in this place. I cannot think of sect for loving Christ and the brethren. All human adjustments seem to vanish, and here I see but the heavenly side of Methodism, and that is so much alike to all of us that it needs no description. I believe we number about 65,000 members and twenty annual Conferences, extending from New York to the Pacific, several of the far-western districts, however, being missionary work. We hold unitedly to the same doctrines and usages common to Methodism from its beginning. In the spirit of Gospel truth, as in the bond of Gospel love, all the family are one. Our Father and our home, our interest and our hopes, are eternally one. While we may honor our respective histories and politics, which are outward, we breathe the same life, which is inward. We believe in a living Christ, we preach a living Christ, we worship the same Jesus, who was in *the beginning*, who was manifest, who was crucified, *who was dead*, who was buried, but who lives again and

reigns for evermore. [Shouting.] No monument marks the grave of our risen Lord. He is risen, he lives, and because he lives we live also. He is our head. He is our heart. He is our all and in all. We greet you in his name. And around his blessed feet we circle in adoration to-day, praying for enlarged capacities that we may love him more and labor for him with renewed consecration. Methodism never seemed so broad and so beautiful to me as this day. It has the radiance and charity of a divine reality.

I am glad I came to this place. My soul is enlarged. I am in a broad place, a place of light, and liberty, and love to-day. I shall return down to the smoke of Pittsburgh with sunshine around my heart. God bless us all here for better work at home! I hope to bear this blessing in its richness and fullness into future duties as they come. [Amen, amen.]

Brethren, pray for the prosperity of this youngest child in the family, who comes into this convocation in feeble representation, because there are no walls to climb over, and no keepers at the gates; and may we all so live and work in our appointed place as at last to compose a part of that beautiful and heavenly temple wherein shall dwell the Holy Ghost for evermore!

At the conclusion of Dr. Clark's address, Bishop Janes said: "As our time is so nearly gone, and, as Dr. Bates said, these two branches are so nearly one, I concluded I would ask you to unite in prayer for them together. Let us now pray that God will bless these branches of our Church."

After silent prayer, the congregation joined in singing

"Help us to help each other, Lord,
Each other's cross to bear."

Bishop Janes then said : " A large portion of the congregation will remember that the Rev. Mr. Gardner, from the Methodist Episcopal Church in Canada, was present, and preached to us a very edifying sermon, but he has left. Many of you will also remember that Bishop Campbell, of the African Methodist Episcopal Church, was here and preached to us, and delivered several exhortations, and offered public prayers, very much to our acceptance, but he was obliged also to leave; and Bishop Clinton, of the Methodist Episcopal Zion Church, was also with us for a couple of days, but he was also called away. We also had here a representative of the Free Methodist Church, but he also was called away. I had hoped we should have time to hear from several more, indeed, from all our brethren of other Churches who are present, but the hour for preaching has come. God favoring us, however, we shall have a general love-feast to-morrow morning, beginning at 8 o'clock, so as to give all an opportunity to speak for their Lord and Master, when, I trust, we shall hear from these brethren.

I also desire to say that on Tuesday evening we shall have a sacramental service, when we expect to have the richest enjoyment of this very happy meeting, and we hope all can be present with us.

[This service was one that will always be remembered by those who participated as one of peculiar solemnity and impressiveness. The stillness of the night, the lights in the grove, the stars of heaven looking down through the trees upon the scene, the ministers of the different branches of Methodism distributing the emblems of our Saviour's broken body and shed blood to the multitude, all conspired to make it an occasion of precious memory.]

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